

॥ श्री यादवाभ्युदयमहाकाव्यम् ॥

प्रथमः सर्गः

वन्दे वृन्दावनचरं बल्लवीजनबल्लभम् ।

जयन्तीसंभवं धाम वैजयन्तीविभूषणम् ॥ १ ॥

I salute the luminary (चामर), who, born in 'Jayanthi' was wandering in Brindavana, being the beloved of the cowherdesses and adorned with the divine garland named "Vaijayanthi."

Note: (i) चामर is the object-word in this sloka. It means the 'luminary'. That luminary is Sri Krishna here. This word is qualified by four adjectives which are very appropriate. The 'luminary'-may be taken for the foot of Sri Krishna also, in which case the four adjectives qualify it even more appropriately. As per the first adjective, it is the foot of Sri Krishna which is more directly involved in wandering in Brindavana.

(ii) चामर means luminary, i. e. Shedding lustre. The foot also is such, like Sri Krishna. Hence, the foot of Sri Krishna is referred to as "சுடரிட
தொழு தெழுந் மனனே" by Sri Nammalvar also, at the beginning of his Divyaprabandham. The second adjective also fits in more appropriately in this case, as the cowherdesses are specially fond of that tender foot as to place it very carefully on their breasts and feel very happy thereby.

The third adjective also refers to the foot as well as to Sri Krishna: with regard to the fourth adjective, the word *Vaijayanthi*—means *पताका* or flag in this case. That Sri Krishna's foot is adorned with *पद्म* (*पताका*) along with other signs, such as *Vajra*. *Ankusha* and so on is very familiarly known to many.

(iii) *Jayanthi* (*जयन्ती*)-means the sacred time which brings *जय* (Victory) and *शुभ*-to all those who celebrate the birth of Sri Krishna at that time with devotion. *जयन्ती* is the name given to the time in which the *आवणबहुलाशमी* and the star '*Rohini*'-come into contact with each other and that time is said to be most sacred. This adjective namely "*जयन्तीसंभव*"-is placed as the third in this sloka, though it ought to be generally said first, i. e. even before the first and second, because it is after the birth alone that Sri Krishna wanders in *Brindavana* and becomes very dear to the heart of the cowherdresses and so on. But, the author follows this peculiar method here, to show that Sri Krishna's intention to wander in *Brindavana* and becoming the beloved of the *Gopis* was born first in His mind and His birth in *Jayanthi* followed that intention. So, this point is very note-worthy here.

(iv) The first adjective which speaks of His socially moving with low creatures in *Brindavana*—is a remarkable proof of the distinguished quality of '*वाससक्य*'—in Him. '*वाससक्य*'—means fond affection towards one, mindless of his flaws. If we are aware of this remarkable Virtue in Him, we need not be afraid of our sins committed so far. "*सन्तप्यमानमपराधानं विचिन्त्य ब्रह्माणि इहैव भवन्ती च विभावयामि*" says the same *Acharya* with this

sense in 'दयालुत्व'. 'दास्यत्वं' is one of the forms of the दया or mercy of God.

The second adjective is 'वल्लभीजनवल्लभं',- वल्लभीजनं- means the cowherdresses, who are of low class. Sri Krishna who has Lakshmi as his constant and inseparable associate or consort is keeping such close company with the low class ladies also, out of intense affection for them, making no difference between the high and low classes which discloses His another loveable quality named लीलास्व, which means excellence of disposition, knowing which we need not fear to approach Him.

The third adjective is 'अव्ययीशंभव' referring to the अव्ययत्व of such high and supreme Being in our midst. This reveals His another great virtue known as 'लीलास्व'- which means easy acquisition. Knowing this great Virtue in Him, we need not doubt as to how we can perceive Him with our naked eyes.

The fourth adjective namely 'वैजयन्ती विभूषणं'- throws light on His स्वामित्व, meaning Supreme Lordship. By knowing that we are under such Supreme Protector, we are assured of protection from all sorts of calamities.

(v) This is a benedictive verse or 'मङ्गलश्लोकः'. It is in the form of salutation to Sri Krishna to whom the author is most devoted.

(vi) The life-sketch of Sri Krishna is the subject matter of this great work. This is beautifully filled with sentiments like "शृङ्गार" "वीर" and so on. It is shown in the first stanza itself. "शृङ्गार" sentiment is depicted by his affectionate movement with the cowherdresses. "वीर" sentiment is contained in his

“जयन्तीसंभवत्” which indicates “Victory” by brave acts. “जयन्तुरत्” is contained in his roaming about in ‘Brindavana’ and lifting up the Govardhana mountain, killing of demons etc. Even as a child of seven days, he killed ‘Putana’ and ‘Shakata’.

यदेकैकगुणप्रान्ते श्रान्ता निगमवन्दिनः ।

यथावत् वर्णने तस्य किमुतान्ये मितम्पचाः ॥ २ ॥

Though the ‘Vedas’, which are His panegyrists, are very earnestly engaged in finding out the extent of each of his Virtuous Qualities from time unknown, they are exhausted at the border alone. When such is the case with the Vedas, what is to be said of others, who are far inferior to them ?

Note: The Vedas are here compared to bards whose duty is to proclaim or sing in praise the titles of a king.

शक्त्या शौरिकथास्वादः स्थाने मन्दधियामपि ।

अमृतं यदि लभ्येत किं न गृह्येत मानवैः ॥ ३ ॥

[But still] It is right even for the most dull-headed, to enjoy the taste of Sri Krishna’s story according to his ability. If nectar is available, how can men remain without drinking it ?

Note: [जौरि Sri Krishna, a descendant of Soora, a Yadava king, father of Vasudeva and grand-father of Sri Krishna.]

बभूव धोत्रजे तस्मिन् व्यासे च हृदयस्थिते ।

जन्येऽपि कवयः कामं बभूवुरनपत्रपाः ॥ ४ ॥

[Therefore] Even having in mind such celebrated sages like "Valmiki", and "Vyasa", others have rashly taken to write 'kavyas' without being ashamed.

स कविः कथ्यते स्रष्टा रमते यत्र भारती ।

रसभावगुणीभूतैरलङ्कारैर्गुणोदयैः ॥ ५ ॥

The Composer, in whom 'Saraswathi', the Goddess of speech and learning, takes delight with spontaneous flow of Sentiments like "शृङ्गार" befitting the subject-matter, charming gestures, figures of speech and qualities like "भाषुर्ये" (He) alone is said to be a poet who can produce good Kavyas.

Note: [Rasa (रस)—Sentiments like Sringara—which are nine in number.

Bhava (भाव)—Such as विभावत्र अनुभाव—These serve to develop and strengthen the prevailing sentiment]

तदात्वे नूतनं सर्वमायस्याश्च पुरातनम् ।

न दोषायैतदुभयं न गुणाय च कल्पते ॥ ६ ॥

Every book is new when it comes to exist. The same becomes old, as time passes on. Hence nothing is good or bad merely by its being new or old.

Note : [Here the poet's idea closely resembles that of Kalidasa who says in Malavikagnimitra:—

“पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवश्यम्

सन्तः परीक्षान्धतरङ्गं भजन्ते मूढः परमस्वप्नेनवबुद्धिः ॥

प्रवृत्तामनघे मार्गे प्रभाष्यन्तीमपि क्वचित् ।

न वाचमवमन्यन्ते नतकीमिव भावुकाः ॥ ७ ॥

The speech or language engaged in good "मार्गे" (way), should not be disgraced even if there may be some errors therein, due to carelessness, as in the case of a dancing girl (with respect to) in her "मार्गे" kind of dance, by those who have the sense to appreciate excellence.

Note: [The word 'मार्गे' is used to mean 'way', as also a kind of dance]

विहाय तदहं व्रीडां व्यासवेदार्णवामृतम् ।

वक्ष्ये विबुधजीवातुं वसुदेवसुतोदयम् ॥ ८ ॥

So, giving up shame, I will narrate the birth of the son of Vasudeva, which as the nectar of the ocean of 'Mahabharata' is food or the life-restoring medicine to the learned and gods.

क्रीडातुलिकया स्वस्मिन् कृपारूपितया स्वयम् ।

एको विश्वमिदं चित्रं विष्णुः श्रीमानजीवन्नत् ॥ ९ ॥

The Almighty, with His inseparable consort named Lakshmi, produced in Him, the picture of the whole world, alone, voluntarily, with the brush of "क्रीडा" (sport) smeared with mercy.

Note. [तुलिका— Painter's brush कृपारूपितया—dipped in the paint of mercy].

जगदाह्लादनो जज्ञे मनसस्तस्य चन्द्रमाः ।

परिपालयितव्येषु प्रसाद इव मूर्तिमान् ॥ १० ॥

The Moon, the delighter of the worlds, was born in the mind of the Almighty, like His favour incarnate, with respect to those who deserve to be protected.

यदपस्यसमुद्भूतः पुण्यकीर्तिः पुरुरवाः ।

सतामाहितवह्नीनां विहारस्थेयतां ययौ ॥ ११ ॥

Pururavas, of celebrated fame, was born of Budha, the son of the Moon. By his rejoicing with Urvashi (कनकी) both here and in heaven, he proved to the consecrators of sacred fire, the surety of bliss in heaven. (Having been a consecrator of sacred fire himself.)

समवर्धत तद्वंशः उपर्युपरि पर्वभिः ।

यशोमुक्ताफलैर्यस्य दिशो दश विभूषिताः ॥ १२ ॥

His progeny grew up gradually like the bamboo which grows by knots. By his pearl-like glory, all the ten quarters shone very brightly.

Note: [वंशः— 'Race, bamboo', पर्वभिः— 'knots, descendants'. A bamboo grows by knots and is supposed to contain pearls in it.]

बभूव नहुषस्तस्मिन् ऐरावत इवाशुघौ ।

यमिन्द्रविगमे देवाः पदे तस्य न्यवीविशन् ॥ १३ ॥

In his race, Nahusha was born like "देशवत" in the 'milk-ocean'. Gods appointed him to Indra's place. when the latter had gone away.

Note: [Nahusha was the son of 'Ayus' and grandson of 'Pururavas'. He was a very wise and powerful king. When Indra lay concealed under waters to expiate the sin of having killed Vritra, a Brahmin, Nahusha was asked to occupy his seat.]

नरेन्द्राः पृथिवीचक्रे नामचिह्नैरलंकृताः ।

जङ्गमास्तस्य वीरस्य जयस्तम्भा इवामवन् ॥ १४ ॥

All the kings on this earth were adorned with the symbol of the name of valiant Nahusha and glittered like his moving Victory-pillars.

Note : [नामचिह्नैः— with badges having the engraving of his name in them. It was customary in ancient times to erect in important centres triumphal posts, proclaiming the details of Victory.]

शक्तिरप्रतिष्ठा तस्य शात्रवैरपि तुष्टुवे ।

यथावत् साधकस्येव यावदर्थं सरस्वती ॥ १५ ॥

His invincible power was praised even by his enemies, just as the statements of a speaker. (वादी) who comprehensively puts forth all necessary arguments to maintain his view, are praised by his opposers.

वीरो रस इवोत्साहान्नहुषादभ्यजायत ।

ययातिर्नाम येनैन्द्रमर्चासनमधिष्ठितम् ॥ १६ ॥

Yayati was born of Nahusha, just as “वीररस” (Heroic Sentiment) is born of “उत्साह” (Energy) and he occupied half the seat of Indra.

विशालविपुलौत्तुङ्गे यद्बाहुश्रित्वरान्तरे ।

आसीद्वीरश्रिया सार्धं भूमिरर्धासने स्थिता ॥ १७ ॥

‘Bhudevi’ (Goddess of the earth) took her seat on his broad, stout and high shoulder, sharing half of it with his वीररसो (Heroic splendour).

निदेशं तस्य राजानो न शेकुरतिवर्तितुम् ।

प्राप्तस्वपरनिर्वाहं प्रमाणमिव वादिनः ॥ १८ ॥

Just as the Vedic rules are strictly followed by all the ‘Vaidiks’ being common authority to them, Yayati’s orders also were being strictly followed by all the kings.

तटाकमिव तापार्तास्तमिन्द्रमिव निर्जराः ।

भावा इव रसं भव्याः पार्थिवाः पर्युपासत ॥ १९ ॥

Just as those tormented by the Sun run up to a tank, gods to Indra, and “स्थायीभावा” to their respective sentiments, all the kings waited upon Yayati.

Note : [In poetic composition, the ‘bhavas’ or certain sentiments serve to develop the prevailing sentiments or rasas.]

यदुर्नाम ततो जज्ञे यत्सन्ततिसमुद्भवैः ।

समानगणनालेख्ये निस्समानैर्निषद्यते ॥ २० ॥

Famous Yadu was born of Yayati. Those born in his race had their equals in their own portraits only and not elsewhere.

देहीति वदतां प्रायः प्रसीदन् प्रत्युवाच सः ।

ललितध्वनिर्मिलक्ष्मीलीलाकमलशृङ्गेः ॥ २१ ॥

His response to mendicants was—the sweet humming of the bees in the Lotus held by Lakshmi for sport.

Note : [Lakshmi is represented as holding a lotus flower in her hand]

स च वृत्तविहीनस्य न विद्यां बह्वमन्यत ।

न हि शुद्धेति गृह्येत चतुर्थीचन्द्रचन्द्रिका ॥ २२ ॥

He had no regard for the learning of a person devoid of good conduct. However, shining the Moon-light on “माद्रपदशुक्लचतुर्थी” may be, still it is prohibited by all.

Note : [It is said in the Shastras that any one who sees the Moon on the fourth day of the bright half of the month of ‘kanya’, will have a false blame imputed to him. So, people avoid seeing the Moon on that day]

अपुनः प्रार्थनीयस्य प्रार्थिताधिकदायिनः ।

अर्थिनः प्रथमे तस्य चरमान् पर्यपूरयन् ॥ २३ ॥

Those who approached him first being possessed of desires, were paid far more richly than they asked for, so that they had no need to approach him again. Further, they themselves, were able to fulfil the desires of all others who were going to him after them.

सुराणां शत्रवाणां च सन्धानेन महौजसः ।

तस्य निर्धूतलक्षणे द्विः कचिन्नाप्यभूयत ॥ २४ ॥

His arrows fixed once to the bow and shot would never miss the mark. His enemies who once came to him seeking peace, never came to him again for the same purpose, as he behaved without deceit with them. So, neither of these, (namely his shooting the arrow or the peace-seeking of the enemies) took place twice. He was of such great valour.

Note:- ['निर्धूतलक्षणे' — has 2 meanings (i) hitting at the mark, (ii) free from all fraud.]

युक्तदण्डमपित्वाणां कृतान्तं समवर्तिनम् ।

दक्षिणं लोकपालं तममन्यन्त दिवौकसः ॥ २५ ॥

His punishments were just. He put an end to his enemies. He acted impartially towards all, So, the gods considered him an able ruler of the world like Yama, the protector of the southern quarters.

Note: [कृतान्त, समवर्तिन्, दक्षिण —are the names of Yama and also mean- 'destroyer', 'impartial,' and 'able ruler'-respectively.]

यशः प्रसन्नसुरभिर्यदुसन्तानपादपः ।

बभूव विबुधप्रीत्यै बहुशाखः क्षमातले ॥ २६ ॥

The tree of the dynasty of Yadu was like the "कल्पवृक्ष", (celestial tree) with fragrant flowers of fame and with its many branches like 'दक्षिण', 'मध्यक', and मोक्ष. As the 'कल्पवृक्ष' pleases the gods in heaven, this dynasty pleased the learned on earth.

Note:- ['सन्तानपादप'—is one of the five trees of Indra's paradise. विबुध-(1) gods (2) wise men.]

वंशे समभवत् तस्य वसुदेवः क्षितीश्वरः ।

जनजः प्राग्भवे योऽभूत् देवदानवयूथयोः ॥ २७ ॥

In Yadu's dynasty, King Vasudeva was born. He had been the father of the two sects of gods and demons in his previous birth as 'Kashyapa'.

आनकानाञ्च दिव्यानां दुन्दुभीनाञ्च निस्वनैः ।

सहजातं यमाचख्युराख्ययाऽऽनकदुन्दुभिम् ॥ २८ ॥

Vasudeva was also called as "Aanakadundubhi" because the celestial drums named Aanaka and Dundhubhi were sounded by gods with joy at the time of his birth.

Note: [The gods expressed their joy by sounding heavenly drums at the birth of Vasudeva—that he was going to be the father of the divine Krishna.]

तेन निर्मलसत्त्वेन विनिवृत्तरजस्तमाः ।

जगती श्रान्तमोहेव धर्मोच्छासवती बभौ ॥ २९ ॥

Being rid of “रजस्”, and “तमस्” Vasudeva had pure “सत्त्वगुण” only in him. By this, the earth shone as if her swoon having ended, she recovered her breath due to Dharma growing vigorously.

स विश्णुरिव लोकानां तपनस्तेजसामिव ।

समुद्र इव रत्नानां सतामेकाश्रयोऽभवत् ॥ ३० ॥

Just like Vishnu for all the worlds, the Sun for the rays and the ocean for precious stones, Vasudeva was the chief abode for all good people.

प्रख्यातविभवे पत्न्यौ तस्य पूर्वं प्रजापतेः ।

रोहिणीदेवकीरूपे मनुष्यत्वे बभूवतुः ॥ ३१ ॥

Rohini and Devaki, both of reputed greatness, became his wives. The same had been his former wives also as ‘Surabhi’ and ‘Aditi’ in his previous birth as Kashyapa.

Note : [Vasudeva was in his previous birth Kashyapa prajapathi who killed the sacrificial cows of Varuna, out of his love for his two beloved wives Surabhi and Aditi and was consequently cursed by Brahma to be born upon the earth with his two wives.]

अश्रुद्रगतिशालिन्योस्तयोस्तयोरन्योन्यसक्तयोः ।

एकास्यमभूत् पत्या गङ्गायमुनयोरिव ॥ ३२ ॥

Both the high-minded wives were in quite harmony with one another. Both of them were in unanimity with the husband also, like Ganga and Yamuna mixing up with the ocean and having their water of the same nature as that of the ocean.

स ताम्यामनुरूपाभ्यां समतुष्यत् समेषिवान् ।

व्यक्तिहेतुरभूत् येन सपर्यङ्कस्य शार्ङ्गिणः ॥ ३३ ॥

Vasudeva was highly pleased by uniting both his wives who were very well suited to him. This is why he became the cause of the manifestation of Sri Vishnu with his bed named "Sesha".

अलिप्तत न साम्राज्यं सोऽर्थकामपराङ्मुखः ।

यदृच्छागतमैश्वर्यमानुष्यरूचिरन्वभूत् ॥ ३४ ॥

He did not like kingship, as he was averse to wealth "(अर्थ)" and passion "(काम)"; still he enjoyed them as they came of their own accord in order to clear the three debts namely "ऋणिकण, देवकण and पितृकण".

Note: (1) Debts to Devas. (2) debts to ancestors. The former is cleared by performing sacrifices and the latter by giving birth to sons.

कयाचिदशरीरिण्या वाचा व्यवसितायतिः

देवकी वसुदेवश्च कंसः कारामयोजयत् ॥ ३५ ॥

Kamsa heard from a certain "अशरीरवाणी" (Bodiless voice) what was to befall him in future. So he put both Devaki and Vasudeva in prison.

स कालातिबलः कंसः कालनेमिरेहसा ।

सर्वदैतेयसत्त्वानां समाहार इवोदितः ॥ ३६ ॥

Kamsa was the same 'कालनेमि' who had been killed by Vishnu in the previous birth. He was much stronger than 'काल (बल)'. He was born being an aggregate of the entire strength of all the demons.

एतस्मिन्नन्तरे देवी मेरुमध्यस्थेषुषः ।

प्रजापतिमुखान् देवान् प्राह सागरमेखला ॥ ३७ ॥

Meanwhile, the goddess of the earth who has the ocean for her girdle spoke to the gods with Bramha at their head, when they had assembled in the centre of 'Meru' mountain.

Note: [Meru—a gold mountain the dwelling of the gods, supposed to exist in the middle of the earth.]

विदितं भवतां देवाः । विश्वरूपेण विष्णुना ।

महीयान् धर्मशीलेषु भारो यत्तन्निवेशितः ॥ ३८ ॥

Oh, gods! you know what heavy burden is kept on the righteous people by the omnipresent Sri Vishnu.

अधर्मनिघ्नैरधुना धर्मसेतुविभेदकैः ।

असङ्ख्यैरद्भुतैस्तुङ्गैः क्रम्ये राक्षसपर्वतैः ॥ ३९ ॥

I am now being trodden down by innumerable demons, who are like high and wonderful moun-

tains. They are destroying the bridge of righteousness (धर्म) yielding to evil. (अधर्म)

अत आलोचितजगद्धितैः सुरगणैः स्वयम् ।

(अतः स्वयं सुरगणैरालोचितजगद्धितैः ?)

न पतामि न मिष्ये च यथाऽहं क्रियतां तथा ॥ ४० ॥

Therefore, oh gods! you are thinkers of the welfare of the world. So please act as not to let me fall or break myself up.

इति ते भूतधारिण्या निसृष्टार्था दिवौकसः ।

अविदुस्तत्प्रियस्वैव तद्भारहरणं क्षमम् ॥ ४१ ॥

Being thus appealed to by the Earth, the gods understood that it was possible to her husband, Vishnu, alone to remove her burden.

पुरस्कृत्य जगद्धात्रीं मनसोऽपि पुरस्तराः ।

दुग्धिदधिशयं देवं दूरमेस्यामितुष्टुवुः ॥ ४२ ॥

Then, putting the Earth in their front, they went quicker than the mind, to Sri Vishnu, who was sleeping in the distant milk-ocean and praised Him.

Note: [Sri Vishnu is supposed to be lying on Adishesha in the middle of the milk-ocean.]

त्रिवेदीमण्यदीप्ताय त्रिधाग्ने पञ्चहेतवे ।

वरदाय नमस्तुभ्यं बाह्यान्तरहविर्भुजे ॥ ४३ ॥

You are shining amidst the three Vedas. You have three habitations (Sri Vaikunta, heart of the Sun, and milk-ocean) and five weapons. You are

bestower of gifts, You are the recipient of both inner and external offerings. We bow to you.

Note: [‘वाकान्ताहविभुजे’ —receiving offerings external as well as internal. The external offerings are those of sacrifices. Internal offering is called ‘Prapatti’ i. e. to offer our soul entirely to Sri Narayana's care, so that he may do with it, as he pleases]

अनन्याधीनमहिमा स्वाधीनप्रवैभवः ।

दयाधीनविहारस्त्वं प्रणतान् परिपाहि नः ॥ ४४ ॥

Your greatness is innate and not depending on any other, that of others depends on you. You undertake creation, protection and destruction of the world out of compassion. It is all simply a sport to you. We are bowing before you. Protect us.

समवान् गुणरत्नोच्चैर्दीप्यमानो दयांशुभिः ।

तनोति व्यूहनिबहैस्तरङ्गैरिव ताण्डवम् ॥ ४५ ॥

You are a bright ocean of mercy. Your virtues like (knowledge) ‘ज्ञान’, (power) ‘शक्ति’, (wealth) ‘ऐश्वर्य’ etc. are like clusters of precious stones therein. You play by means of ‘व्यूह’ and ‘विभव’ ocean rises and falls.

त्वदेकव्यञ्चितरादौ त्वदन्येष्वनिदंशैः ।

निगमैरनिगम्यं त्वां कः परिच्छेत्तुमर्हति ॥ ४६ ॥

You are undeterminable even to the Vedas which were manifested by you alone, at the beginning (of creation of the world) and are dealing with no other than you. So, who else can measure you ?

Note : [‘एवमेकमजितैः—At the beginning of each Kalpa, Narayana alone reproduces the Vedas in their old form and gives them to Brahma.]

अमितस्य महिम्नस्ते प्रयातुं पारमिच्छताम् ।

वितथा वेदपान्थानां यत्नसायंगृहा गतिः ॥ ४७ ॥

Like travellers of endless distance, halting wherever the evening comes, the Vedas are travelling in vain from time unknown, to find out the extent of your immeasurable greatness.

Note : [यत्रसायंगृहागतिः—Travelling the whole day, stopping only when the sun sets and again resuming the journey early in the next morning.]

नम्यस्य नमतः क्षुद्रान् वरदस्य वरार्थिनः ।

पुत्रैः पितृमतः क्रीडा कथं ते केन वर्ण्यते ॥ ४८ ॥

You are, yourselves, worthy of being bowed to, by all; still you bow to mean persons. You are yourselves bestower of gifts to others; but still you beg of others. Being the father of all, you choose your own sons as fathers for you. How can any one describe your acts ?

नटवद् भूमिकाभेदैर्नाथ दीव्यन् पृथग्विधैः ।

पुंसामनन्यभावानां पुष्पासि रममद्भुतम् ॥ ४९ ॥

Oh lord ! like an actor, you too play putting on different forms like Matsya, Kurma etc and swell the wonderful joy of the spectators who think of none but you.

ब्रह्मादिस्तम्बपर्यन्तविचित्राद्भुतशालिनाम् ।

सलिलं कर्मकन्दानां क्रीडैव तव केवलम् ॥ ५० ॥

All beings from Brahma down to the grass, are like plants which grow up from their respective roots namely कर्म (karma). As water is a general cause for the growth of plants, your sport of लीला is the general cause for the growth of the world. Just as the respective roots are responsible for the diversity of plants, the respective कर्म of the individuals alone is responsible for their diversity and not at all your sport or 'लीला'.

Note : (So no partiality or cruelty can be attributed to God.)

निराधारनिजस्थेनो निरुपाधिकशेषिणः ।

निरपेक्षनियन्तुस्ते निस्तमाम्यधिका गुणाः ॥ ५२ ॥

Your firm existence is without support. You are lord ('शेषी') by nature and for no reason whatever. You rule over all by yourself and not under anyone's directions, so nothing is equal to or greater than your virtues.

Note: [Unlike trees and other objects in the world. The Supreme Lord does not require anything to support Himself.]

अनाविलघियामन्तश्चिन्तामणिरिव स्फुरन् ।

दिशस्यन्निवतं सर्वमतिरस्कार्यदीक्षितिः ॥ ५२ ॥

Your lustre cannot be hidden by any other, you shine like '*Chintamani*' (celestial precious stone) in people's minds, which are pure and fulfill all their desires.

Note: '*Chintamani*' —is a fabulous gem supposed to yield to its possessor all desires.

संसारमरुक्कान्तारे परिश्रान्तस्य देहिनः ।

त्वद्भक्त्यमृतवाहिन्यामादिष्टमवगाहनम् ॥ ५३ ॥

He, who feels wearied by travelling in the impassable desert of "Samsara" is advised to enter into "Bhakti" (Devotion) to you, which is like a stream of nectar.

दुरितोदन्वदावर्ते घूर्णमानस्य दुःख्यतः ।

समग्रगुणसंपन्नः तारकस्त्वं पुत्रो महान् ॥ ५४ ॥

You are like a huge ship. Your auspicious qualities are like strong ropes fastened to the ship, by which you rescue the person who is miserable, by his swinging round and round in the whirl-pool' in the ocean of his sins.

अपरिच्छिद्यमानस्य देशकालादिभिस्तव ।

निर्दर्शनं त्वमेवैकस्त्वदन्यद्युतिरेकतः ॥ ५५ ॥

You are indiscernible by 'देश' (place), काल (Time) and 'वस्तु' (matter). Yourself alone are an example to you. All others are examples to the contrary.

Note: [Every other thing in the world forms the negative instance of you. i.e they are, quite different from you, in as much as they are capable of being measured by time etc.]

अकर्तुमखिलं कर्तुमन्यथाकर्तुमप्यलम् ।

सङ्कल्पसचिवः काले अकितलेशः स तावकः ॥ ५५ ॥

Time (काल) which is only a small particle of your power, is itself, with the help of your 'will' (संकल्प), able to do or undo or do otherwise with respect to all things.

Note: During the interval between the destruction and recreation of the universe, Narayana takes rest and no work is done. Secondly, in the beginning of each 'Kalpa', He has to create everything once more. Thirdly, in the beginning of each Manvantara, He has to fill up many posts such as as that of Indra, with new persons]

यन्मूलमखिलं कार्यं यदमूलमधीमहे ।

लक्ष्यं तदसि योगानां लक्ष्मीर्कांतुमलक्षणम् ॥ ५७ ॥

Vedas say that the whole world owes its existence to you and you owe your existence to none. So

with 'Lakshmi' and 'Koustubha' as distinctive marks, you are the objective of the different forms of 'सर्वयोग'.

Note: It is upon Narayana that Yogis concentrate their minds by various ways stated in the yoga philosophy.]

त्रिवर्गमपवर्गे वा प्रतिलब्धुं प्रयस्यताम् ।

प्रलयेऽपि दीर्घायुः प्रतिभूस्त्वदनुग्रहः ॥ ५८ ॥

To those who strive hard to get त्रिवर्ग (Three ends of existence viz 'Dharma', 'Artha' and 'Kama') or salvation, your long surviving favour stands as safe surety, without decay, even in deluges.

Note: Just as creditors lend money for interest on the surety of some sort, so virtuous men do good deeds to obtain 'Dharma' 'Artha' 'Kama', and 'Moksha' and entirely depend upon your favour for the fruit].

यदेकमक्षरं ब्रह्म सर्वज्ञायसमन्वितम् ।

तारकं सर्वजन्तूनां तत् त्वं तव च वाचकम् ॥ ५९ ॥

You are the single-lettered 'Brahman' named 'अक्षर' which is connected with the entire Veda. It is the saviour of all beings and means you.

Note: It is stated in Vedas that the single sacred syllable 'ओम्' is Brahman. It is uttered as holy exclamation at the beginning and end of a reading of the Vedas]

स्वदालम्बितहस्तानां भवादुन्मज्जतां सताम् ।

मज्जतः पापजातस्य नास्ति हस्तावलम्बनम् ॥ ६० ॥

The meritorious people rise up from the ocean of संसार by your support; no support is given to their sinking sins.

Note : [The idea of this verse is :—Those that are fortunate enough to obtain your favour, are alone made free from sin.]

अनन्यरक्षाव्रतिनं चातकव्रतचारिणः ।

भवन्तमवलम्बन्ते निरालम्बनभावनाम् ॥ ६१ ॥

Since you have firmly made up your mind to protect those who have no other means of protection, the destitutes stick to you for protection showing their helplessness, like the 'Chataka' bird, which looks up for food, with head lifted up.

Note : [Virtuans men depend entirely upon Narayana for Moksha as Chataka birds on clouds.]

अनिदंपूर्वनिद्राणामनस्तमयमानुषान् ।

आपादयसि पुंसां स्वमपुनस्स्वापजागाम् ॥ ६२ ॥

Being a never-setting sun, you shine in the hearts of those who are in sound slumber from time immemorial and cause eternal wakefulness to them.

Note : [In Sahstras, it is said that he who attains 'Moksha' will never return to samsara.]

स्वदेहशरणानां त्वं शरणागतजीवतः ।

विषदं नः क्षिप क्षिप्रं तमिस्रामिव मास्करः ॥ ६३ ॥

You are the animator of fugitives. We have, taken refuge with you. Hence, remove quickly our distress as the sun removes darkness.

सति सूर्यसमुद्यन्तः प्रतिद्वर्षा इवाधुराः ।

जगद्धाघाय जायन्ते जहि तान् स्वेन तेजसा ॥ ६४ ॥

Raising of anti-suns inspite of the existence of the sun, is a sign of destruction. Likewise number of demons have risen before you for the destruction of the world; destroy them by your own power.

सदैत्यहत्यामिच्छद्भिः सुरैरेवमभिष्टुतः ।

अनन्यदृश्यः सहसा दयया दर्शनं ददौ ॥ ६५ ॥

Being desirous of the destruction of demons, the gods praised Vishnu thus. Sri Vishnu who is invisible to others, became kindly visible to them, all of a sudden.

ततस्तं ददृशुर्देवाः शेषपर्यङ्कमास्थितम् ।

अधिरूढशरन्मेषमन्यादृशमिवाम्बुदम् ॥ ६६ ॥

[How ?] The gods saw Vishnu seated on his bed of 'Adishesha' like a wonderful black cloud sitting upon a white cloud in Autumn.

पत्न्या सह निषेदुष्या पद्मलक्षणलक्ष्यया ।

स्वेच्छयैव शरारिण्या सूचितैश्वर्यसंपदम् ॥ ६७ ॥

Sri Lakshmi who could be recognised by the symbolical Lotus in her hand was seated by His side as if she was His 'Will' embodied, indicating His abundance of wealth.

Note : [Shastras say that Lakshmi holds a playful lotus in Her hand. She is independent of karma unlike us and therefore she is at liberty to take any form.]

सुकमारमुखस्पर्शसुगन्धभिरलंकृतम् ।

स्वविग्रहगुणारामप्रसन्नैरिव भूषणैः ॥ ६८ ॥

The delicate, soft, and fragrant ornaments He wore, appeared like flowers in the garden of His bodily virtues (to the gods).

भारजितजगन्नेत्रैरन्योन्यपरिक्रमितैः ।

अङ्गैरमितसौन्दर्यैरनुकल्पितभूषणम् ॥ ६९ ॥

His limbs were giving pleasure to the eyes of all the people, adorning each other. By their boundless charm, they made the ornaments which they wore, unessential. (That is, the beauty of the limbs far excelled that of their ornaments).

उत्तेजितजयोत्साहमायुधैरनघोद्यमैः ।

शौर्यविक्रमशक्त्याद्यैः सहजैः स्वगुणैरिव ॥ ७० ॥

By never-failing weapons which were like His natural Qualities, such as strength, exploit, and cleverness His spirit of Victory was highly animated.

स्वकान्तिजलधेरन्तस्मिद्दुसंहननं स्वतः ।

महिम्ना जातवेचित्त्र्यं महानीलमिवोदितम् ॥ ७१ ॥

The brilliance of His self-formed body was like an ocean. His own body reflected therein, looked like a wonderful newly born sapphire, with different limbs by its own greatness.

Note : [His greatness consists in His being independent of karma. Unlike ours, His body is not made by any one. So the formation of His body is unusual]

श्रुतिरूपेण वाहेन शेषकङ्कणशोभिना ।

स्वाङ्घ्रिपौरुषदिग्धेन दत्तसङ्ग्रामदोहलम् ॥ ७२ ॥

He was seen with his vehicle Garuda, the incarnation of the Vedas, stimulating His desire for war. Garuda shone with the bracelet of serpent and anointed with the fragrance of His feet.

स्ववेत्तस्पन्दनिःस्पन्दनेतव्येन निवेदितम् ।

भक्तितन्त्रेण सेनान्या प्रतिशृण्वन्तमिङ्गितैः ॥ ७३ ॥

'Vishvak-sena' was seen controlling the crowd of devotees that went to Sri Vishnu by the mere shaking of his cane. Whatever he said, bending his body with devotion, was being promised by Vishnu with signs of His eye-brows.

अनपायं तमादित्यमश्वयं तारकाधिपम् ।

अपारममृताम्भोधिममन्यन्त दिवौकसः ॥ ७४ ॥

Gods considered Sri Vishnu to be a never setting Sun (by His lustre), the never-waning Moon

(by His propitiation) and shoreless ocean of nectar
(by His enjoyable disposition).

अमयोदारहस्ताग्रमनघस्वागतस्मितम् ।

ब्रवेक्ष्य विबुधा देवमलभन्त दृशोः फलम् ॥ ७५ ॥

Beholding the God with His fingers bearing the famous mark of Protection from fear (अमवमुद्र) and with the pure welcome smile, the gods obtained the desired fruit of their eyes.

तस्मै विज्ञापयामासुर्विदितार्थाय नाकिनः ।

निहताशेषदैत्याय निदानं स्वागतेः पुनः ॥ ७६ ॥

The gods respectfully communicated again, to the God, the destroyer of all demons, why they had gone to Him, though He had known it already by Himself.

त इमे क्षत्रिया भूत्वा क्षोभयन्ति क्षमामिमाम् ।

तव तेजसि यैर्नाथ ! दनुर्जैश्चलमायितम् ॥ ७७ ॥

O Lord! the demons who played the part of, moths in your heroic lustre are now born as kshatriyas agitatating the earth.

चतुर्णां पुरुषार्थानां प्रसवो यत्समाश्रयात् ।

हव्यकव्यप्रसूरेण दीर्यते दैत्यमारतः ॥ ७८ ॥

The earth, living whereupon, the offerings to gods and पिण्ड's are to be mead and the four ends of life viz धर्म, अर्थ, काम and मोक्ष are also to be obtained—

is being torn asunder by the heavy weight of the demons.

बाता निखिलवेदानामुत्तमाङ्गोपधानतः ।

त्वत्पादकमलादेशा त्वदेकाधीनधारणा ॥ ७९ ॥

This earth was born of your Lotus-foot which is a pillow to the heads of Vedas. So her protection is solely dependent on you.

Note: [Upanishads are the most important part of the Vedas, as the head is of a body.]

यदि न त्वरते नाथ ! मारुत्यपनये भवान् ।

प्लावयिष्यन्त्युदन्वन्तः पृथिवीं पृथुवीचयः ॥ ८० ॥

O Lord ! if you do not hurry up to remove her burden, she will be washed away by huge waves of the oceans.

करुणाधीनचित्तन कर्णधारवती त्वया ।

माऽवसीदतु पृथ्वीयं महति नौरिवाऽवसि ॥ ८१ ॥

Having in you a kind hearted sailor, let not this earth be drooping like a big ship in water.

रश्नारत्नरूपेण पयोधिरश्मना त्वया ।

प्रशान्तदनुजक्लेशा परिष्करणमर्हति ॥ ८२ ॥

The ocean surrounding the earth is like her girdle; you sleeping therein shine like a big precious stone fixed in the centre of the girdle. This kind of your adorning the earth is proper, only after you put an end to her distress arising from the demons.

कंसप्रमृतिभिः सेयं शल्यैरिव समुद्घृतैः ।

चिरं भवतु ते पृथ्वी शेषमूर्तेरिशखण्डकः ॥ ८३ ॥

Being cleared of Kamsa and others, darts pulled out (from the heart) as it were, may this earth be for a long time 'your crest in the form of Adisesha.

Note : [The Sesha who is supposed to be bearing the earth on his head is only a form of Vishnu.]

प्रबोधसुभगैः स्मरैः प्रसन्नैः शीतलैश्च नः ।

कटाक्षैः पुत्रावय क्षिप्रं कृपकोदन्वद्भिर्मभिः ॥ ८४ ॥

Let your blooming propitious and cool side-long glances which are lovely by awakening and resemble the tides of the ocean of compassion, quickly flow on us.

त्वयि न्यस्तभाराणां नस्त्वमेतां क्षन्तुमर्हसि ।

विदिताशेषवेद्यस्य विज्ञापनविडम्बनाम् ॥ ८५ ॥

We have laid down the burden of our protection at your feet. you know all things worth knowing. We are respectfully communicating that know you So please pardon this ridiculous act.

इत्थं वदति देवानां समाजे वेधसा सह ।

बबन्दे पृथिवी देवं विनतत्वाणदीक्षितम् ॥ ८६ ॥

When the assembly of the gods said thus along with Brahma, the Earth-Goddess bowed to the God

who observes a vow to protect those who bend down before Him-

तनुमध्या विशालाक्षी तन्वी पीनपयोधरा ।

मायेव महती तस्य वनितारत्नरूपिणी ॥ ८७ ॥

[Description of the Goddess]—She had slender waist and broad eyes. She was slim with profuse breasts. She was His Maya, assuming the form of a high-class Lady, as it were.

आवद्वमण्डलैर्भृङ्गैरलकामोदमोहितैः ।

अवललब्धा विभ्राणा मायूरच्छत्रसम्पदम् ॥ ८८ ॥

The bees which were attracted by the fragrance of her forelocks had formed a circle over her head, with the splendour of an umbrella made of peacock feathers, got without any effort.

प्रियसंदर्शनानन्दजनिर्ध्रुविन्दुमिः ।

न्यस्तमौक्तिकनैपथ्यैः परिष्कृतपयोधराः ॥ ८९ ॥

At the sight of her lover, tears of joy came to her eyes. They dropped down on her breasts and shone like pearls adorning them.

प्रस्फुरन्तं प्रियस्यैव परिरम्भामिलाषिणम् ।

दक्षिणादितरं बाहुं दक्षिणा बह्वमन्यत ॥ ९० ॥

Her left arm was throbbing as if with a desire to embrace the lover. She esteemed it very highly, since she knew the good significance of it.

Note : [Throbbing of the left part of the body is a good omen to women.]

विपदञ्च जगादैषा विपञ्चीमधुरस्वना ।

विलसस्मितसम्मिमर्मावितकाधरविद्रुमा ॥ ९१ ॥

She also told Him of the danger with a voice sweet as the tone of a lute and with corals of lips her mixed with pearls of her coy smile.

अथ तान् भक्त्या वाचा भगवान् प्रत्यभाषत ।

प्रतिश्रुत्प्राप्तनिर्हादपाञ्चजन्यामिनन्दया ॥ ९२ ॥

Then, the God replied to them in auspicious words which were applauded by His re-sounding conch, named 'Panchajanya'.

Note : [The conch is called as 'panchajanya'—because it was made of one of the bones of Panchajana, an Asura in the ocean, who was killed by Vishnu]

मा मैषुरसुरानीकात् भवन्तो मदुपाश्रयाः ।

मदाङ्गामनवङ्घातुः परिभूत्या न भूयते ॥ ९३ ॥

[God's reply]—You, who have taken refuge with me, need not fear the army of demons. He who never transgresses my command will never have disgrace.

भवतार्यं भुवो भारमवतारो ममामराः ।

अनादिनिघनं घर्ममश्वतं स्थापयिष्यति ॥ ९४ ॥

Oh gods ! my descent to the earth shall remove the burden from the earth and establish eternal 'Dharma' (righteousness) uninjured.

यावदिष्टभुजो यावद्विक्कारमवस्थिताः ।

परिगलयत स्थानि पदानि विगतापदः ॥ ९५ ॥

Being rid of your distress and enjoying all the sacrificial offerings, maintain your respective positions excercising your authority to the fullest extent.

दमनाहनुजेन्द्राणां द्रक्ष्यथ त्रिदशाधिपाः ।

भूयोऽपि लघुनां प्राप्तां भुवमुल्लासितामिव ॥ ९६ ॥

Oh, Lords of heaven by my destroying the great demons, you will see the earth becoming light, as if cured of a disease.

दैतेयमृगसङ्घाते मृगयारसमागिभिः ।

भवद्भिरपि मेदिन्यां भवितव्यं नराधिपैः ॥ ९७ ॥

[You too have a duty]—You too, must be born on the earth as great Kings to take part in the delight of hunting the crowd of animals called Asuras.

Note. [मेदिन्या (earth) मेदसा वरि लुग- Wetted with fat. The demons namely Madhu and Kaitabha, who are said to have been born from the ears of Vishnu when He was asleep, were slain by Vishnu. Then the earth which was near, was covered with their fat. Hence the earth got the name 'मेदिनि'.]

इति ताननवादेशः समादिश्य जनार्दनः

ब्रह्मवीरितदुग्धाब्धिर्मधुरायां मनो दधे ॥ ९८ ॥

God Janardana, whose order is never vain, ordered the gods thus, and rejecting the milky ocean, fixed His mind upon Madhura.

आश्वास्य बागमृतवृष्टिभिरादितेयान्

दैतेयभारनमितां पृथिवीं च देवीम् ।

प्रादुर्बुभूषुरनघो वसुदेवपत्न्यां

पद्मापतिः प्रणिदधे समग्रं दयायाः ॥ ९९ ॥

Having consoled, by the showers of the nectar of His speech, the Gods, as well as the Earth-Goddess bent by the burden of demons, and desiring to be born of the wife of Vasudeva, the auspicious consort of Sri Lakshmi thought of the occasions for showing His mercy.

साधूनां स्वपदसरोजपट्टपात्रां

धर्मस्य स्थितिमनघां विधातुकामः ।

यद्गर्भे जगदखिलं स एव गर्भो

देवक्याः समजनि देवदेववन्द्यः ॥ १०० ॥

Sri Vishnu, who deserves to be bowed to, by the God of Gods, and who bears the whole world in His belly, entered into Devaki's womb, to establish without flaws, the Dharma of the good people who are to His feet like bees to the lotus.

द्वितीयः सर्गः

[श्रीकृष्णावतारवर्णनम्—Sri Krishna's incarnation described]

अथागमानामनघेन भृग्ना धर्मस्य पूर्णेन घनागमेन ।

दिवौकसां दृश्यता विभूतिं देवी बभौ दौहदलक्षणेन ॥ १ ॥

After the God Vishnu entered Devaki's womb, the Queen glittered with the symptoms of pregnancy which was a source of pleasant prosperity to the Vedas and Dharma, by full acquisition of wealth. It showed prosperity to the gods dwelling in heaven also.

शृङ्गारवीराद्भुतचित्ररूपं गर्भे तिलोकैकनिधिं वहन्त्याः ।

परावरक्रीडितकर्षुराणि द्वेधाऽभवन् दौहदलक्षणानि ॥ २ ॥

Devaki was carrying in her womb the treasure of all the three worlds and in which there was an assemblage of sentiments like 'Sringara' 'Veera' and 'Adbutha'. Due to identification with the god in the womb her signs of pregnancy were variegated by ordinary and extraordinary sports.

अश्लेषधैर्यगम्यभृग्ना सिद्धेन सिद्धैश्च निषेवितेन ।

अमानुषी नूनमभूदयत्नात् कृष्णेन केनापि रसायनेन ॥ ३ ॥

Though human, Devaki became superhuman with no effort by the ever lasting divine juice named Sri Krishna. who is expounded by all the Vedas and is

adored by the divine Seers. (Otherwise how could she look so extraordinarily lustrous ?)

सुतहृदाबन्धुरया स्वकान्तया सञ्चारिजाम्बूनदविम्बकृष्या ।
वस्यन्तसिद्धेन रसायनेन कालेन मेजे कलधौतलक्ष्मीम् ॥ ४ ॥

Devaki looked like a walking gold image with her own beautiful lustre like lightning. By the divine "Rasayana" named Krishna, which is renowned in vedantha, she gradually obtained the splendour of silver.

मयूरपिच्छद्युतिर्मयूखैस्तरकान्तिरन्तर्वसतस्त्रिधाग्नाः ।
श्यामा बहिः मूलसिता वभासे मङ्गल्यरत्नाङ्कुरपालिकेव ॥ ५ ॥

In her womb, Sri Krishna shone with the lustre of peacock feather. By His rays, Devaki's lustre shone white in its lower part and blue in the upper part. Thus, it appeared like the welfare-giving row of the sprouts of precious stones.

काले वभासे वसुदेवरस्याः कर्पूरलिप्तेव कपोलशोभा ।
शशिप्रभा सप्तमगमकान्तिः च्युतावशिष्टेव शनैरुदीर्णा ॥ ६ ॥

While Krishna was growing in the womb, the bright cheeks of Vasudeva's wife shone as if they were smeared with camphor. Balarama was her seventh conception, who was shining like the moon. It appeared as though the remnants of his splendour after his departure from the womb, rose up slowly and made her cheeks like that.

नवेन्दुनिष्यन्दनिमयकाशे वर्णः प्रतीकेषु मधुद्रवाङ्मयाः ।

अन्तः स्थितेन प्रथमेन पुंसां प्रवर्तितं सत्त्वमिवावदात् ॥ ७ ॥

The colour of the limbs of the honey-oozing limbed Devaki, which was like the fresh flow of nectar, shone like the pure 'satwa' quality directed by the in-lying Vishnu, the foremost of men.

करम्विता किञ्चिदिव प्रसृप्तेस्तेजोभिरन्तर्वसतस्त्रिधाग्ः ।

मरीचिभिः स्वैरभवत् प्रज्ञानां मङ्गपरस्तादृहरालिकैः ॥ ८ ॥

With her own brightness mixed with the splendor proceeding a little from the in-lying Vishnu, Devaki shone like the basin of the sprouts of precious stones, grown for the good of the people.

तस्याः सुबोलासजुषः कटाक्षाः संक्षुब्धदुग्धोदधिसौम्यमासः ।

जगत्त्रयीसौधविलेपनार्हा वितेनिरे वर्णसुधामपूर्वम् ॥ ९ ॥

Her brightness was as charming as the agitated milk-ocean when it was churned by the Mandara mountain Her nectar-like side-glances prepared a peculiar white-wash of colour useful in plastering the palace of the three worlds.

रक्षाविधौ राक्षसदानवानां कारागृहे कंसनियोगमाजाम् ।

संषयमाना सकुदीक्षिता वा संक्षोभयामास मनांसि सेवा ॥ १० ॥

The minds of the demons who were guarding the prison of the famous Devaki by Kamsa's order, became agitated in their minds, both when they once looked at her or she looked at them.

श्रुक्ता पुरा येन वसुन्धरा सा स विश्वभोक्ता मम गर्भभूतः ।
इति ध्रुवं घृचनमाचरन्ती तत्तादृशं नाटितकं ततान ॥ ११ ॥

She was gesticulating the acts of Vishnu in a fitting way, as if she desired to indicate that He by whom the earth was formerly enjoyed and the sacrificial oblations are eaten was certainly in her womb. [i. e. She was eating red mud as pregnant women generally do.]

समाविमुक्षेतकुषीवलानां सन्तोषसस्योदयमेषकान्त्या ।
चक्रास तस्याः स्तनचूचुकामा गर्भत्विषा गाढमिवानुलिप्ता ॥ १२ ॥

“Samadhi” is the final state of “Yoga” that is the best field. The joy felt by the “Yogins” on that field is like a plant which gives joy to the farmers. The lustre of Sri Vishnu who was in her womb, was like that of the cloud. The tips of her nipples shone as if they were deeply anointed by that blue lustre.

Note : [The tips of nipples of women become black when they are pregnant.]

कस्तूरिकाकाम्यरुचिस्तदीया रम्या बभौ चूचुकरत्नकान्तिः ।
तद्गर्भसन्दर्शनलोलुपानामन्तर्दृशामञ्जनकरणेव ॥ १३ ॥

The lustre of the gem of her nipples was so lovely that it even excelled the lustre of musk. It was the anointing of collyrium to the possessors of inward glance, anxious to see the child in the womb, as it were.

परावराणां प्रभवस्य पुंसः प्रकाशकत्वं प्रतिपद्यमानाम् ।

अभावयन् भावितचेतसस्तां विद्यामयीं विश्वपितामहीञ्च ॥ १४ ॥

Since God is the cause of everything from the highest to the lowest, He is the father of all. Devakⁱ was going to manifest Him like the Vedas. So, the pure-hearted ones, looked up on her as the store of learning and the grand-mother of the universe.

लिलेख विश्वानि जगन्त्यमिह्वा लीलाहते चित्रपटे यथार्हम् ।

प्रायः प्रजानां पतयः प्रतीताः यन्मातृकाः स्वेषु विधिष्वभूवन् ॥ १५ ॥

Devaki who was all-knowing, wrote fittingly all the worlds on the painting cloth brought for sport. The same certainly became the original (model) to creators by which they got fame in their duties.

Note : [It was like the model supplied by Vishnu to the early creators to show them how to create]

निःश्लिषां पद्धतिमाददाना नैः श्रेयसीं नीतिमुपनयन्ती ।

पुण्याश्रया पूर्वयुगप्ररोहमियेष देवी भुवने विधातुम् ॥ १६ ॥

The pure-hearted Queen who followed the path of the desireless, and who took to the policy of attaining salvation, desired to make the growth of "Kritayuga" in which Dharma stands on all the four legs, by predominance of 'सत्ययुग' like God, having identified herself with Him.

Note : [Pregnant women don't like to eat or do anything at a certain stage of pregnancy. This refers to that stage.]

अनाप्तपूर्वं किमपेक्षितं ते किं बोधदद्यामथवाऽधुनेति ।

वयस्ययामावविदाऽनुयुक्ता न किञ्चिदित्येव जगाद नाथा ॥ १७ ॥

Her friend who knew her mind (was annoyed by her detached state) and asked her "What shall I get you from among those you have not yet obtained or which do you want now of those you have already enjoyed?" "Nothing" was her only reply to this,

अनादरे देवि सखीजनानां कथं न दूयेत दया तवेति ।

उपहरे संल्लपिता मनोज्ञैरालोकनैरुत्तरमाचचक्षे ॥ १८ ॥

(Seeing her indifference towards them) Her friends asked her in private "O Queen! If you do not behave towards friends as before, how is it your kindness to friends is not afflicted?" To this, she replied by her pleasant looks only.

ज्योत सा काममजातनिद्रा मातुं प्रवृत्तेव पदानि चक्रे ।

अध्यास्त लोकानवधीरयन्ती मद्रासने भावितपारमेष्ठया ॥ १९ ॥

She lay down very often without getting sleep like Vishnu on his "Yoganidra". She made her footsteps as if she wanted to measure (the ground) like Sri Vishnu. Refusing to think of the worlds, and meditating upon the actions of God she sat upon a comfortable seat. Though all these were due to weakness, they seemed to be the same as those of Vishnu, who was in her womb.

परिक्रमप्रेक्षितभाषिताधैरन्यादृशैराप्तविभावनीयैः ।

मदोपपन्ना मदलालया वा जितश्रमा वेति जनैः शशङ्के ॥ २० ॥

With her strange mode of walking, looking and speaking etc. which could be rightly understood by those who were quite intimate, she was suspected by other people to be proud or to be drowsy from intoxication or overcome by exhaustion.

शेषे शयानां गरुडेन यान्तीं पद्मे निषण्णामधिरत्नपीठम् ।
हयाननैराश्रितवन्दिकृत्यां स्वामाकुर्ति स्वमदृशा ददर्श ॥ २१ ॥

Devaki dreamt as if she was lying upon, Adishesha," riding up on Garuda and seated upon the lotus, placed on a platform of precious stones and being praised by the "Kinnaras".

Note: [This shows as though 'Adishesha,' Garuda and 'Kinnaras' - wanted to serve Sri Vishnu in Devaki's womb, along with Devaki and not separately.]

अन्तः स्थितं यस्य विमोक्षेषं जगन्निवासं दधती तमन्तः ।
तदात्मनो विश्वमपश्यदन्तस्तर्कातिगं तादृशमद्भुतं नः ॥ २२ ॥

Devaki, containing in her womb, the all-pervading One, in whom the whole universe lies, saw the universe within herself. She is one in the whole world. How could He, who has everything in Him alone, could be within her? How could she see in her, the whole world, which is in him? How could she see her own self along with the whole world in Him, when He Himself is in her? Such a marvel is beyond our powers of reasoning.

सुरासुराधीश्वरमौलिघातात् विशीर्णजाम्बूनदवेत्तशृङ्गम् ।

अलक्ष्यसंतोषमलक्ष्यमन्यैरनीकनेतारमवैक्षताऽऽरात् ॥ २३ ॥

Devaki saw close by her, 'Sri Vishvaksena' the Commander-in-chief with the extremity of his gold cane broken to pieces by beating on the crests of the chiefs of gods and demons, disclosing his joy, invisible to others.

विकीकृतमङ्गस्यनिवेस्तिवेद्याः संजीवनीं वाचमुदीरयन्ती ।

नियोगयोग्यान् अनघप्रसादा नाकौकसां नामभिराजुहाव ॥ २४ ॥

With words enlivering all the three Vedas, which are the store-house of the welfare of the three worlds, Devaki called her own attendants fit to be commanded by names of the gods such as Indra, Chandra and so on (imitating the god who was in her womb), thus showing spotless favour to her attendants.

यदृच्छया यादवधर्मपत्नी यामाह धर्मेषु परावरेषु ।

अदृष्टपूर्वापरयापि वाचा प्रतिश्रुता नूनमभावि तस्याः ॥ २५ ॥

To whatever, Devaki, the wife of Vasudeva said by chance about worldly and spiritual matters, even the sayings of the Vedas of which neither the begining nor the end was found, were certainly mere echoes.

क्रियामुपादित्सत विश्वगुप्त्या कृतापराधेऽपि कृपामकार्षीत् ।

मुनीन्द्रहृत्या मुखरीभरन्ति मुक्तिक्षमां वक्तुमियेष विद्याम् ॥ २६ ॥

She desired to undertake the work of protecting the Universe (like Sri Vishnu.) She showed mercy even to the guilty (like Sri Narayana, the great sage in Badarikasrama). She being noisy, desired to say 'Mantras', useful for the attainment of salvation.

सतां चतुर्वर्गफलप्रसूतौ नारायणे गर्भगते नताङ्गी ।

अमङ्गुराद्युत्तिमाभयन्ती सर्वस्य साऽदित्सत् सर्वमेका ॥ २७ ॥

When Sri Narayana, the bestower of the fruit of the four ends of life, namely 'Dharma' 'Artha', 'Kama' and 'Moksha' — to the Virtuous, entered her womb, she stooping with the weight of her body, attained the full height of nobility and desired that she alone should bestow everything upon all.

कुशोदरी काश्यपतीत्य काले केनापि घाम्ना कुतष्टद्वियोगा ।

पराममिरुषां क्रमशः प्रपेदे तारामिनन्द्या तनुरैन्दवीव ॥ २८ ॥

The thin—bellied Devaki who was delightful to the pupil of the eyes of the lookers—on, like the Moon to the stars, left thinness with the increase of bulk caused by a certain Luminary and obtained gradually, great splendour like the disc of the Moon.

निगूढमन्तर्दधता निविष्टं पद्मापरिष्कारमणिं प्रभूतम् ।

मध्येन तस्याः प्रचितेन काले मज्जूषया रूप्यश्रुवा बभूवे ॥ २९ ॥

Her waist, which had increased in bulk gradually, and which contained inside the perfect adorning gem of Lakshmi kept secret, was like a silver casket for the gem.

शनैश्शनैस्तामुपचीयमानां दर्शन्ति दीप्तामिव चन्द्रलेखाम् ।

अन्तःस्थकृष्णामवलोकयन्तः चक्रश्चकोरायितमात्मनेतैः ॥ ३० ॥

Devaki who contained Sri Krishna within and was increasing in bulk gradually, was like the crescent moon with a deer in him shining after the new moon. People rejoiced seeing her, with eyes like Chataka birds (partridges) that feed on the Moon-beams.

मयि स्थिते विश्वगुरौ महीयान् मा भूत् सुबो भार इतीव मत्वा ।

सखीजनानामवलम्ब्य हस्तान् संचारलीलां शनकैश्चकार ॥ ३१ ॥

I should not cause heavy burden to the earth, when the God, who is the priest and father of the universe, is within me—as if thinking like this Devaki made the sport of slowly walking, resting herself on the hands of her friends.

मुकुन्दगर्भा मुकुतरेषु देवी नापश्यदात्मानमवाप्त भूषा ।

नायत्विषा नन्दकदर्पणेनादिदृष्टताऽऽत्मानमदृश्यमन्यैः ॥ ३२ ॥

The queen with Mukunda within, did not look at herself in mirrors wearing jewels. (On the other hand,) she wanted to see herself in the mirror of Nandaka, (name of God's sword) which shone by the Lord, and wherein she was not visible to others.

स्रजः प्रभूता न शशाक वोढुं दूरे कथा रत्नविभूषणानाम् ।

भविष्यति क्षोणिभरापनोदे प्रत्यायनं प्राथमिकं तदासीत् ॥ ३३ ॥

She could not wear many garlands. So, even the mention of wearing jewels of precious stones was far away. This was the first indication of the future removal of the burden of the earth.

दिवौक्तो देवकवंशलक्ष्मीं विलोक्य तां लोकनिधानगर्भाम् ।

विभूतिमग्रेसरवेदवादाः व्याचख्युरस्या विविधप्रकाराम् ॥ ३४ ॥

Seeing her, the fortune of the race of Devaka who was conceiving the store of the worlds, the gods expressed her many-sided greatness, reciting the Vedas.

पतिः ससत्त्वामपि तत्प्रभावाददुःखशीलां समये भवित्रीम् ।

सुखैकतानां अवलोक्य देवीं स्वसंपदं सूचयतीति मेने ॥ ३५ ॥

Though fully pregnant, the queen never felt pain by its greatness. Her mind was concentrated on happiness alone, even when the time of delivery was near. Seeing this, her husband thought that she was indicating his prosperity.

पितृस्वमासाद्य सुरासुराणां पितामहत्वं प्रतिपश्यमानः ।

अनन्तगर्भामवलोक्य देवीमनुत्पद्यन्नेषु गतामिलाषः ॥ ३६ ॥

As Kasyapa in his former birth, he had been the father of gods and demons. Now he was about to become their grand-father. So, with no desire for other things, he was pleased to see Devaki, having Vishnu in the womb.

Note : [Is there anything better than Anantha to be had?]

तपोवशान्तिं जगतां दिशन्ती सन्ध्याऽपरा साधुजनप्रतीक्षया ।
रात्रीदृशीं विश्वपितुः प्रसूतिं संवेदयन्ती च समाजगाम ॥ ३७ ॥

The evening twilight which gives coolness to the world after the heat of the Sun, which is longed for by the Virtuous, and which was, as it were, informing the world of the aforementioned birth of the Father of the universe arrived.

सुवर्णपीताम्बरवासिनी सा स्वधामसंछादितसूर्यदीप्तिः ।
उपासनीया जगतां वभासे मुरद्विषो मूर्तिरिव द्वितीया ॥ ३८ ॥

The evening twilight which settles in the sky with colour, yellow like gold, hiding the brightness of the Sun by its own, and is worthy of worship to all the people, shone like the second fame of the enemy of Mura, which also looks yellow wearing garments shining like gold, hides the brightness of the sun by its own and is worthy of worship to all the worlds.

प्रसक्तपातश्चरमाम्बुराशौ रक्तोरुबिम्बौ रविरस्तथैलात् ।
दिनान्तनागेन दृढप्रणुन्नं मनश्चिलाशृङ्गमिवावभासे ॥ ३९ ॥

The red and large disc of the Sun who was about to fall into the western ocean, shone like the summit of red arsenic thrown with very great force from the sunset mountain by the elephant, named the evening.

निमज्जता वारिनिधौ सवित्रा को नाम जायेत करप्रहीता ।

तदेति सम्भावनयैव नूनं दूरादुदक्षेपि कराग्रमुन्वैः ॥ ४० ॥

The beams of the Sun, who was sinking in the ocean, were thrown up like hands to a distance thinking surely that some one might hold them (to lift him up).

स्फुरत्प्रभाकेसरमर्कचिम्बं ममज्ज सिन्धौ मकरन्दताम्रम् ।

सन्ध्याकुमार्या गगनाम्बुराशेः क्रीडाहृतं क्षिप्तमिवारविन्दम् ॥ ४१ ॥

The disc of the sun red as flower-juice with its shining filament-like rays, sank in the ocean like a lotus with its filaments shining with splendour brought gaily from the ocean of the sky and thrown into the ocean.

फणामणिप्रक्ष्य स्वरांशुचिम्बस्सन्ध्यासुपर्णीमवलोक्य भीतः ।

तापाधिको वासरपन्नगेन्द्रः प्रायेण पातालविलं विवेश ॥ ४२ ॥

The great serpent of day with its disc of the sun shining like the hood-gem, and being too very hot (poisonous) entered the cavity of the nether world certainly out of fear at the sight of the female Garuda of Evening as it were.

प्रदोषरागारुणसूर्यलक्षात् दिग्भागजो ह्यसु इवातिघोरः ।

कालोपनीतं मधुना समेतं मन्ये पयोधिः करलं न्यहृत्कृत ॥ ४३ ॥

The ocean, which was like an intoxicated and fierce Quarter—elephant, swallowed, I think, under

the pretext of the evening red sun, the big mouthful of food dipped in honey brought to it by time (elephant driver).

Note : [काल—Time, Elephant—driver]

तदा तमः प्रोषितचन्द्रसूर्ये दोषामुखे दूषितसर्वनेत्रम् ।
वियोगिनां शोकमयस्य बह्वेराशागतो धूम इवान्वमन्नि ॥ ४४ ॥

At that time, the darkness due to the absence of both the Sun and the Moon spread in all quarters, making the eyes of all powerless. It was like the smoke of the fire which was the embodiment of the sorrow of lovers separated from one another.

सतारपुष्पा धृतपल्लवश्रीः प्रच्छाद्यनीरन्ध्रतमः प्रताना ।
विश्वाम्बिनन्द्या बहुधे तदानीं वैहायसी कापि वसन्तवन्या ॥ ४५ ॥

Then grew a large aerial forest which, with a large extent of thick darkness as shady creepers, the stars as flowers and the scattered clouds as leaves was applauded by the world.

अलक्ष्यत इयामलमन्तरिक्षं ताराभिरादर्शितमौक्तिकौषम् ।
निवस्स्यतो विश्वपतेरवन्यां कालेन मृत्युयेन कृतं वितानम् ॥ ४६ ॥

The black sky, showing a heap of pearls by stars therein appeared like a canopy arranged by the servant namely the time, for the Lord of the universe who was going to reside (on the earth).

अभृङ्गनादप्रतिपन्नमौना निमेषभाजो नियतं वनस्थाः ।

दूरं गते स्वामिनि पुष्करिण्यस्तत्प्राप्तिलाभाय तपो वितेतुः ॥ ४७ ॥

When the sun, their husband, went far away, the lotus-plants performed penance to obtain him again, observing silence by the cessation of the noise of bees, with eyes—namely lotuses shut and ever living in the forest of water.

निमीलितानां कमलोत्पलानां निष्पन्नसख्यैरिव चक्रवाकैः ।

विमुक्तभोगैर्विदधे विषण्णैर्विबोधवेलावधिको विलापः ॥ ४८ ॥

The ruddy geese-couples become separated from their mates at night. Being rid of sexual pleasures they keep crying until their re-union at sun-rise [It is here imagined]—as if they were doing so abandoning their enjoyments in sympathy for the shut—lotuses and lilies, feeling sorry for them who were their friends, as it were.

तमिस्रनीलाम्बरसंवृताङ्गी श्यामा बभौ किञ्चिदतीत्य सन्ध्याम् ।

प्राचीनशैले समयान्निगूढं समुद्यता चन्द्रमिवामिसर्तुम् ॥ ४९ ॥

After the evening had passed a little, the night shone like a young Lady, covering her body with the black dress of darkness, as if prepared to meet her lover, the Moon, hidden by previous arrangement of time in the appointed place of the eastern mountain.

निशाकरेण प्रतिपन्नपत्त्वा निक्षिप्तदेहेव पयोधितल्पे ।

जगत्समीक्ष्या जहती च कार्श्यं प्राचीदिशा पाण्डुतामयासीत् ॥ ५० ॥

The eastern quarter pregnant with the moon, seemed to lay herself down upon the bed of the Ocean, worth being seen by the world (on account of her brightness), giving up her thinness and obtaining whiteness.

तमःप्रसङ्गेन विमृच्यमाना गौरप्रभा गोत्रभिदाभिनन्द्या ।

विधूदयारम्भविशेषदृश्या प्राचीदिशाऽमासत देवकीव ॥ ५१ ॥

The East, freed from the contact of darkness, shining white, applauded by Indra and distinctly visible at the commencement of the rise of the Moon shone like Devaki, devoid of 'Tamoguna', sin or sorrow (due to the presence of God in her womb), shining white, praised by Indra, and looking beautiful, just before the 'Avatara' of Sri Krishna.

Note : [तमः— Tamoguna, Sin, sorrow गोत्रभिद— Indra, Different groups of cowherds. Sri Krishna—who belonged to different 'gotras', first as son of Vasudeva, then of Nanda, again of Vasudeva. So Devaki was applauded not only by Indra but also by Gopas and Sri Krishna.]

अपत्यलाभं यदुवीरवत्न्याः महोदधौ मग्नसमुत्थितेन ।

तद्वंशमान्येन समीक्ष्य पूर्वं प्राप्तं प्रतीतेन पुरोधसेव ॥ ५२ ॥

The Moon is most respectable to all of his race, as its founder. Vasudeva is the greatest man

among the Yadus. Seeing that his wife was going to obtain a son, the Moon plunged in the great ocean, rose up and arrived before (the delivery of Sri Krishna) as an interested priest.

क्ष्वेलोपमे सन्तमसे निरस्ते सोमं सुधास्तोममिवोद्गमन्ती ।

दुग्धोदवेलेव दुदोह लक्ष्मामाशामनोज्ञामनरेन्द्रमान्या ॥ ५३ ॥

When the prison-like dense darkness was gone, (by the sprouts of rays that appeared first) the direction that was honoured by Indra, sent out the moon who was like nectar-mass, giving out light as the rising milk waves of the milk-ocean (at the time of its churning), which produced Lakshmi.

तमस्समाक्रान्तिवशेन पूर्वं जज्ञे निमग्नैरिव भूतधात्र्याम् ।

ततस्तुषारांशुकरावगूढैरुत्थमानैरिव शैलशृङ्गैः ॥ ५४ ॥

The tops of mountains first appeared to have been buried beneath the earth due to their being covered by darkness. Afterwards, being covered by the rays of the Moon, they appeared to have been raised up (by the hands of the Moon).

दिशस्तदानीमवनीधराणां सगैरिकैः पारदपङ्कलेषु ।

चकाशिरे चन्द्रमसो मयूखैः पञ्चायुधस्येव शरैः प्रदीप्तैः ॥ ५५ ॥

Then, the quarters shone with the rays of the Moon, which being mixed with the red chalks of mountains were like a paste of quicksilver and which were like bright arrows of Cupid.

समुन्नमन्ती कुटिलायतात्मा शशाङ्कलेखोदयदृश्यकोटिः ।

वियोगिनेतोलवने प्रवीणा कामाद्यता काञ्चनशङ्खलेव ॥ ५६ ॥

The rising, curved, and long crescent of the Moon was like a gold weapon, clever in tearing the hearts of those who are separated and aimed at them by Cupid, with its pointing edge, visible at the time of rising.

तमासि दुर्वारचलस्तकालः प्रायो विलोपुं सदसा दिशाञ्च ।

मनासि कामश्च मनस्विनीनां प्रायुङ्क्त शैत्याधिकमर्धचन्द्रम् ॥ ५७ ॥

Time, with his unimpeded strength sent out the half-moon who is very cool, to drive out the darkness in all quarters in general. Cupid also with his unimpeded strength discharged his sharp crescent shaped weapon to tear quickly the hearts of proud women.

Note : [शैत्य—Cool. sharpness.]

करेण सङ्कोचितपुष्करेण मदप्रतिच्छन्दकलङ्कभूमा ।

क्षिप्त्वा तमश्शैवलमुन्ममज्ज मग्नो दिशानाग इवेन्दुरब्धेः ॥ ५८ ॥

The moon, with his beams shutting the lotuses and with big dark spot like rut, having been plunged in the ocean, rose up from it, having removed the moss-like darkness just like the quarter.elephant with the end of its trunk, shrunk.

Note : [क—Hand, Rays, Trunk, end of the trunk also]

मदोदयाताम्ररूपोलभाषा शक्रस्य काष्ठा शशिना चकाशे ।

उद्देयुषा व्यञ्जयितुं त्रिलोकी नाथस्य सा नाभिरिवाम्बुजेन ॥ ५९ ॥

The quarter of Indra shone with the moon, who had risen to brighten the three worlds, like a young lady possessing the splendour of a red cheek due to the rise of lustful passion and also like the navel of the Supreme Lord with its lotus which manifests the three worlds (through Brahma) which gives rise to intoxicating juice and which is red also.

समीपतस्मन्तमसाम्बुराशेर्बभार शङ्खाकृतिरिन्दुविम्बः ।

पिचोषरागादिष पीतिमानं दोषाविलग्नोषितदृष्टितात् ॥ ६० ॥

The conch-shaped disc of the Moon near the ocean of all-pervading darkness, took the yellow colour as if from union with bile brought about by the defective eyes of men who are sorrowful in the night, being absent from home.

Note : [In दोषाब्जि दोष—defect, Night.]

कुशोदरीलोचनकृष्णलक्ष्मा रात्र्या समिद्धोदयराग इन्दुः ।

कस्तूरिकाकुङ्कुमचित्रितारमा कर्पूरविन्यास इवान्वभावि ॥ ६१ ॥

The Moon is like camphor. He shines with redness when rising. With this shining redness and with the spot, black like the eye of thin waisted women, he was taken for the "Tilaka" of the woman of Night with its shape variegated with camphor, musk and saffron.

प्रसादमन्तः कर्णस्य दाता प्रत्यक्षयन्विश्वमिदं प्रकाशैः ।

तमश्च रागं च विधूय चन्द्रः सम्मोदनं सस्वमिवोल्लास ॥ ६२ ॥

The Moon gives delight to the mind. He makes the world visible with his brightness. Having freed himself from darkness and redness, he shone as the Satwa quality which gives delight to the mind, enables us to see the whole world and makes the virtuous people happy having freed itself from 'Tamoguna' and 'Rajoguna.'

निशाकरो वारिनिधिस्वनानां निष्पादकः कुन्दरुचिश्चकाशे ।

उदैप्यतश्चक्रभृतो नियोगात्प्रादुर्भवन् प्रागिव पाञ्चजन्यः ॥ ६३ ॥

The Moon, possessing the splendour of jasmine flower, causing the tumult of the ocean, was like the conch of Sri Vishnu, named 'Panchajanya', appearing before hand by the order of Sri Vishnu who was going to be born.

मृगेण निष्पन्नमृगाजिनश्रीः स्वपादविक्षेपमितान्तरिक्षः ।

सुरद्विषो वामनमृतिभाजः पर्यायतामन्वगमच्छाङ्कः ॥ ६४ ॥

The Moon, possessing the beauty of the deer-skin by the deer in him, and by spreading up his rays to measure the sky as it were, he bore the likeness of the enemy of Mura, in the form of Vamana who possessed the beauty of the deer-skin by wearing it, and who measured the sky with His foot.

Note : [पाद—foot and rays.]

जिगाय शङ्खाश्रितशैवलाभश्चारुद्युतेश्चन्द्रमसः कलङ्कः ।

उदीयमानस्य महोर्मियोगात्सानिच्युतं सागरमूर्ध्वङ्गम् ॥ ६५ ॥

The dark spot of the fair-beamed Moon, shone like the moss stuck up to a conch-shell. It subdued the mire of the bottom of the ocean, half removed by the contact of the big waves as the Moon was rising.

उदेत्य तुङ्गादुदयाद्रिशृङ्गात्तमोगजानग्रकरेण निघ्नन् ।

निशाकरस्तन्मदलेपलक्ष्मा सिताभिश्चुर्विहदशामयासीत् ॥ ६६ ॥

The white-beamed Moon, who having come out of the high top of the rising mountain, killed the elephants of darkness with the paw of the tip of his beam and who had his dark spot, the smearing of ichor, as it were, obtained the state of a lion.

निञ्जीयलक्ष्म्या इव पुण्डरीकं निवेशसिन्धोरिव फेनचक्रम् ।

सारामणीनामिव स्रतिशुक्तिं तमन्ववैक्षन्त विलासतन्त्राः ॥ ६७ ॥

Persons of amorous pastime, guessed the Moon to be the lotus flower of the Lakshmi of mid-night splendour, a mass of foam of the ocean of enjoyment (happiness) and the oyster-shell giving birth to the pearls of stars.

उदारतारागणबुद्बुदौघश्चन्द्रेण सम्पन्नमुधाप्रस्रुतिः ।

अशेषदृश्यामधिगम्य लक्ष्मीमालोकद्गन्धादभिरावभासे ॥ ६८ ॥

The milky ocean of brightness with the large group of bubbles of stars and with the production

of nectar occasioned by the Moon, shone, having obtained the Lakshmi of splendour most charming of all, in the world.

प्रकाशयन्विश्वमिदं यथावच्चन्द्रोदयोदीपितसौम्यतारः ।

देवास्त्रीश्रीथो जगतः प्रभूतादासीदिवान्धस्य सुदृष्टितामः ॥ ६९ ॥

The mid-night brightening this whole world well, was with its stars brilliant by the rising of the moon, the acquisition, as it were, of the power of sight by the blind world, through good fortune.

विशोधितात्सागरवृद्धिहेतोर्विष्वक्पुत्री विष्णुपदांश्चरन्ती ।

तमोमयीं सूर्यसुतां निगीर्य ज्योत्स्नानदी शोणमपि व्यमुञ्चत् ॥ ७० ॥

The Ganges of Moon-light, flowing for the purpose of increasing the ocean, from the cleared sky, with her faces on all sides, (like Sita, Alakananda, Chakshus, Bhadra in the case of the Ganges) gave up her red colour, having absorbed the daughter of the Sun (Yamuna) in the form of darkness.

Note : [After absorbing Yamuna, the Ganges mingles with the river 'Sona' (red river) on the way and leaves it near the sea.]

प्रियामुखैस्तोयमधु प्रदिष्टं पीत्वा नवं ग्रीत श्वाम्बुगशिः ।

समेत्य चन्द्रद्युतिनर्तकामिस्तरङ्गितं ताण्डवमाततान ॥ ७१ ॥

The ocean, having drunk the intoxicating liquor of (water) given by the mouths of wives (rivers) and mingling like a drunkard, with the dancers of beams

of the Moon performed a harsh dance which was attended with huge billows.

कलङ्कचित्रीकृतमावभासे तमस्समव्यासितसत्त्वकल्पम् ।

अशुक्लशैवालमिवार्धदृश्यं सिद्धापगासैकतमिन्दुखण्डम् ॥ ७२ ॥

The crescent of the Moon which being variegated in colour by the dark spot, was like the 'Satwaguna' black in the centre by the 'Tamoguna' shone like the half-seen sand-bank of the celestial river (Akasha Ganga) containing wet moss on it.

स्वमव्यसम्पन्नविशुद्धाभा इयामा च सा देवकनन्दनी च ।

तमः क्षिपन्त्यौ जगतां त्रयाणामन्योन्यसंवादमिवान्वभूताम् ॥ ७३ ॥

The night and Devaki, the daughter of Devaka, both containing a bright luminary within them and both removing the darkness of the three worlds, resembled each other.

आखावकशेषु कुणप्रवेशैः चन्द्रातपेराश्रितचारुत्पयैः ।

इतावशिष्टानि तमांसि हन्तुं स्थानं तदाक्रान्तममृग्यतेव ॥ ७४ ॥

The moon-beams which went deep into branches, appeared to search the place occupied by darkness, as if with the object of removing that portion which was left from being removed.

It was just like the learned men who go deep into certain portions (sakhas) of the Vedas, seeming to search the place occupied by ignorance, as if

with the object of removing that portion which is not yet removed.

पराकुतध्वान्तनिकायपङ्क्तैः पर्याप्ततारागणफेनपुञ्जैः ।

यद्यः प्रवाहैरिव चन्द्रपादैरशोभत द्यौरसमायुधस्य ॥ ७५ ॥

The sky glittered with the beams of the Moon, which removed the mire of the mass of darkness, and which abounded with the foam-mass of the group of stars as with torrents of foam of Cupid.

ददानया दिक्सरितां प्रसादं प्रसक्तहंसागमया स्वकान्त्या ।

अपाकुतध्वान्तघनप्रवृत्त्या शरत्त्रिषा चन्द्रिकया चकाशे ॥ ७६ ॥

The Moon-light, giving clearness to the rivers of the quarters indicating with its splendour the arrival of Swans and driving away the clouds of darkness, shone like the splendour of the Autumn.

Note : [Here 'Hamsa' means Sri Krishna, in the case of Moon light and Swans in the case of the Autumn.]

कलावता कामविहारनाट्ये कालोचितं कल्पयतेव नर्म ।

अमोघमायापलितङ्कुरण्यः प्रायो दिशं दीधितयः प्रयुक्ताः ॥ ७७ ॥

The Moon who like a principal actor in the dramatic representation of love-sports, appeared to devise the sentiment of humour or mirth, suitable to the occasion as it were, sent his rays in great numbers to all women of the quarters to make them wear, undetectably false white hairs.

कदम्बमालाभिरधीतलास्यः कल्याणसम्भूतिरभून्प्रजानाम् ।

प्रियोदयस्फीतरुचो रजन्यास्सन्तोषनिश्वासनिभस्समीरः ॥ ७८ ॥

The wind, from which the rows of Kadamba trees learnt dancing, and which was the source of joy to people, was like the joyful breath of night which grew in splendour by the rise of her lover, the Moon.

प्रायेण हंसैरवधूतसङ्गा चारुस्मिता सम्भृतभृङ्गनादा ।

सर्वोपभोग्ये समये प्रसुप्तं कुमुदती कोकनदं जहास ॥ ७९ ॥

The water-lily, giving up the union with the passionless swans, smiling beautifully and being filled with the humming sound of the bees, was laughing, as it were, at the lotus which was sleeping at a time, fit for enjoying pleasure by all.

Note: [The brightness of the rays is taken to be laughing here.]

कलङ्कलक्षेण समैक्षि काचिरहस्तूरिकापत्रविशेषकान्तिः ।

सुधाशुबिम्बव्यपदेशदृश्ये मृगचे रजन्या मुखपुण्डरीके ॥ ८० ॥

A marvellous splendour of the musk-painting under the pretext of the dark spot, was seen on the lovely lotus-like face of night, under the pretence of the disc of the Moon.

तलेष्ववेपन्त महीरुदाणां छायास्तदा मारुतकम्पितानाम् ।

शशाङ्कसिंहेन तमोगजानां लुनाकुतीनामिव गात्रखण्डाः ॥ ८१ ॥

The shadows on the ground under the trees shaken by the wind, quivered like the parts of limbs of the elephants of darkness, whose bodies were torn to pieces, as it were, by the lion, namely the Moon.

तमस्तरङ्गानवसादयन्त्या समेषुषी चन्द्रिकया महत्या ।

श्यामा बभौ सान्द्रनवोत्पलश्रीः सुरस्रवन्त्येव कलिन्दकन्या ॥ ८२ ॥

The night, possessing the splendour of the dense fresh lilies, and mixing with the wide Moon-light which overpowered the wave-like darkness, shone like the river Yamuna with the splendour of its dense fresh lilies, uniting with the Ganges.

स्वविप्रयोगव्यसनारमुधांशुमृत्पापदेशेन कुमुदतीभिः ।

प्रच्यावयामास विषं निषीतं सुषामिराल्लव्य करस्थिताभिः ॥ ८३ ॥

The Moon having bathed the lilies with nectar that was in his hand-like rays, caused the poison taken in by them, under the pretext of bees, on account of the pang of separation from himself, to come out.

चकाशिरे पत्रकलासमृद्धया व्योमोपमे वारिणि वैरवाणि ।

कलङ्कदृश्यभ्रमराणि काले नाथेन साधर्म्यमुपागतानि ॥ ८४ ॥

Then, the white lilies on the sky-like clear waters— with the abundance of the digit-like petals and with the bees looking like the dark spot,—shone obtaining the likeness of their husband, the Moon, as it were.

Note : [This implies the complete likeness of the souls with the Supreme to be enjoyed in salvation.]

सरिन्मुखोपाहतमम्धुराशिः पीत्वेव तोयं मधु जातहर्षः ।
चकार चन्द्रप्रतियातनानां करग्रहैः कामपि रासलीलाम् ॥ ८५ ॥

The ocean, having drunk the intoxicating liquor of water brought by the mouths of (beloved) rivers and consequently, as if being excited, with mirth performed a very astonishing dance, by holding the hand-like rays of the reflected Moons. (As if he was indicating the 'Rasakrida' to be performed by Sri Krishna, later.)

प्रसादमाजोरुमयोरभूतामृमावनिर्धार्यमिथो विज्ञेयौ ।
नमःस्थले श्रीगुरुचिस्सतारो सकैरवे तत्प्रतिमा च तोये ॥ ८६ ॥

The Moon on the sky filled with stars, his reflection on the water filled with lilies—were so similar that no difference could be cognised between the two.

नमस्तुषागंशुमयूखयोगात्तमिस्रया मोक्षमविन्दतेव ।
अतृप्यतस्तत्स्वाविदो निज्ञायामन्तर्मुखश्चित्तमिवात्मयोगात् ॥ ८७ ॥

The sky seemed to have obtained freedom from ignorance, namely darkness, by that contact of the rays of the Moon, like the mind of the passionless and contemplative saint, directed inwards during night, by the contact of 'Brahman'.

सहोदिता चन्द्रमसा बभासे ज्योत्स्नापयोधेरुपजातरागा ।

सदातने सञ्जननेऽपि शौरेः सहायिनी सागरसम्भवेव ॥ ८८ ॥

The Moon-light rising from the ocean with the Moon, with its love namely red colour, engendered, shone like Maha Lakshmi giving company to Vishnu even in that Avatara as Krishna.

Note:— [Lakshmi also rises from the ocean, with love engendered. Her descent with Sri Vishnu in all His Avataras also is a well known fact. Hence, this comparison here.]

प्रबुद्धताराकुमुदाब्धिचन्द्रे निश्शेषनिद्राणजने निशीथे ।

स तादृशो देवपतेः प्रसूतिं पुष्यन् बभौ पुण्यतमो मुहूर्तः ॥ ८९ ॥

During midnight, when the stars, the lilies, the sea, and the Moon were all wakeful, and when all people were fast asleep, there shone a most sacred moment, giving birth to the Lord of Gods, (who is also most sacred.)

Note: [(i) Wakefulness means, shining in the case of stars and the Moon, blooming in the case of lilies, state of agitation in the case of the sea.

(ii) The moment is most sacred in the sense, it brings immense bliss to the observers of it.

The Lord of Gods—is most sacred in the sense, he expels the sins in all persons who seek His protection and causes eternal bliss.]

भागेन पूर्वेण तमोमयेन प्रकाशपूर्णेन च पश्चिमेन ।

तदा निशीथस्स सतां प्रसस्यै संसारमुक्त्योरिव सन्धिरासीत् ॥ ९० ॥

At that moment of the incarnation of God, the midnight, with its former part made of darkness and with its latter part filled with light, gave pleasure to those who know God, like the interval between 'Samsara' and 'Moksha' the first part of which is attended with 'Tamoguna' and the latter with 'Satwaguna.'

Note : [The early days of the soul in this world are full of darkness—the result of 'Tamas'. This is the characteristic of 'Samsara'. But, when by several forces such as education etc. the darkness of ignorance is gradually dispelled, the soul seeks after Truth—the results of परिपूर्णत्व. This is the characteristic of a philosophical life.]

प्रागेव जातेन सितेन धाम्ना मध्योपलक्ष्येण च माधवेन ।

प्रकामपुण्या वसुदेवस्य सत्पन्नसाम्येव निशा वभासे ॥ ९१ ॥

The very sacred night with its already born luminary (the Moon) and with Sri Krishna visible in the middle of it, shone as if it obtained equality with the consort of Vasudeva.

सहप्रतिच्छन्दशशाङ्कभेदैस्तरस्वतां ताण्डविनस्तरङ्गाः ।

अवेक्ष्य शौरिवतारवेलां सन्तोषनिध्ना इव संप्रणेदुः ॥ ९२ ॥

The waves of the ocean joining with different reflected Moons, danced and shouted as if overcome with joy, seeing the occasion of the 'Avatara' of Sri Krishna.

Note : [It is the characteristic of nature—that when a good man is born, every aspect of Nature

puts on a mild, soothing, peaceful and good appearance: What is to be said of the Avatar of the Being—the quintessence of the whole of Nature?]

अवादितोदीरितवाद्यघोषं निशामिराग्रेडित दिव्यगीतम् ।
सतामुपस्थापितसत्त्वलास्यं सङ्गीतमङ्गल्यमभूत्तदानीम् ॥ ९३ ॥

At the moment of the Avatara of Sri Krishna, the sounds of musical instruments were produced without being played upon. The celestial songs were repeated by the quarters. The dancing of 'Satwaguna' was made to approach the virtuous. Thus, there was an auspicious triple symphony.

Note: [Combination of the three, namely song, dance and instruments is known as सङ्गीत.]

प्रदीपितैः कंसगृहेषु दीपैस्तापैश्च भावेषु तपोधनानाम् ।
अलभ्यत क्षिप्रमलब्धमङ्गैरहेतुनिर्वाणदशानुभूतिः ॥ ९४ ॥

The luminous lights lit in the house of Kamsa, and the agony of sages, receiving no obstruction (hitherto), soon came to the state of dying out with out cause.

अजस्वज्जन्मार्हतयाऽनुमेने यामष्टमीं यादवभावमिच्छन् ।
द्वितीयया भावितयोगनिद्रा साभूत्तदानीं प्रथमा तिथीनाम् ॥ ९५ ॥

That Ashtami, namely, the eighth day of the dark half of a month, which Sri Vishnu, the birthless one, thought fit for His birth as a yadava, became the first (best) of the days thence. The next

one, Navami', (the ninth in the same half) on which the 'Maya' or 'Yoga Nidra' of Sri Vishnu was born, became the second.

अथ सितरुचिरुग्ने सिद्धपञ्चग्रहोच्चे

व्यजनयदनधानां वैजयन्त्यां जयन्त्याम् ।

अखिलध्रुवनपञ्चक्लेशनिद्रापनुच्यै

दिनकरमनषायं देवकीपूर्वसन्ध्या ॥ ९६ ॥

After the Moon-rise, on the day of 'Jayanthi' which is the banner of all the sacred days, during the moment known as Vrishabha Lagna, when the five planets namely the Moon, Mars, Mercury, Jupiter and Saturn were in the ascendant, the eastern Sandhya (twilight) of Devaki gave birth to a never-setting Sun, to put an end to the shutting (distress) of the lotus of all the worlds.

अवतरति मुकुन्दे सम्पदामेककन्दे

सुरभितहरिदन्तां स्वादुमाध्वीकदिग्धाम् ।

अमजत वसुदेवस्थानमानन्दनिधनै-

रमरमिथुनहस्तैराहितां पुष्पवृष्टिम् ॥ ९७ ॥

When Sri Krishna, the sole root of all kinds of wealth, was born, god-couples who were overcome with joy, showered with their hands, fragrant flowers on the residence of Vasudeva, by which the regions of the quarters were all scented and which were wet with sweet juice.

तृतीयः सर्गः

[मन्दगृहमावर्तिनम् Description of coming to Gokula]

अथ जगन्ति बभूवुरनाविलान्यतिमिरा हरितः प्रचकाशिरे ।

अमज्जदेव निशा दिवसश्रियं जननभाजिनि देवदिवाकरे ॥ १ ॥

Then, when the Sun of Sri Krishna took his birth, the worlds became cheerful. The quarters shone without darkness. The night obtained the splendour of the day.

Note: [अनाविलानि Clear-minded, cheerful-minded.]

ननुरप्सरसो दिवि नन्दिताः किमपि गीतमगीयत किन्नरैः ।

श्रुतिसुखैः समतोषयत स्वनैरमरदुन्दुभिरानकदुन्दुभिम् ॥ २ ॥

The celestial nymphs danced merrily. The kin-naras sang wonderful songs. The sounds of celestial drums pleased Vasudeva, being very sweet to hear.

दशसु तत्र दिशास्वशरीरिणी जयजयेति बभूव सरस्वती ।

अजितमेकमगोचरयत् स्वयं स्वरसवृत्तिरसावसुरान्तकम् ॥ ३ ॥

There was an incorporeal voice "Oh, God ! Victory to You!"—in all the ten quarters. This voice referred with its full meaning to Sri Krishna alone, the unconquered Destroyer of Asuras.

Note: ['जय'-means- God, as well as "victory."]

अनतिवेलसमीरणचोदितैः शिशिरशीकरशीमरिताम्बरैः ।

जलधरैरभितो दिवि दध्वने सुरगजैरिव सूचितमङ्गलैः ॥ ४ ॥

The clouds driven by the gentle wind made the sky look pleasant, with their cool tiny particles and thundered all about the sky like the celestial elephants, indicating the auspiciousness of the time.

Note : [अनतिवेल—not exceeding the due limits or boundary, not excessive not violent, hence gentle.]

ववुरथो मरुतस्त्रिदशाङ्गनावदनसौरभसारमृतः शुभाः ।

मुदितनिर्जरमुक्तसुग्दुमप्रसववृष्टिमधुद्रवमेदुराः ॥ ५ ॥

Then, the auspicious winds blew with the essence of the odour proceeding from the mouth of celestial women, being wetted with the juice-flow proceeding from the flowers of 'kalpa vriksha', showered by gods with joy.

मधुरिपोरवतारमहोत्सवे मुमुदिरे मधुरापुरदेवताः ।

यदभिगन्तरि भक्तजने वरं ददुरशेषमतन्द्रितचेतसः ॥ ६ ॥

During the festive occasion of the birth of Sri Krishna, the deities of the city of Madhura felt joy and bestowed with untired minds, all gifts on the devotees who went to them.

अवदधानधियो मुनयस्तदा यदनधीतमधीतवदञ्जसा

निगमजातमशेषमवेक्ष्य तन्निरविशन्निव मुक्तिमयीं दशाम् ॥ ७ ॥

The attentive—minded sages saw even the unstudied collection of the Vedas (becoming as if

they had been) studied and seemed to enjoy the state of 'Moksha'.

असदं शरदागमसंभवं नभसि मासि नदीभिरुपाददे ।

महितयोगविदां मतिभिः समं प्रतिमिरप्यनुपप्लवनीतिभिः ॥ ८ ॥

The rivers in that month of 'Sravana' became as clear as in the Autumn. The intellects of the exalted yogins also, attained clearness due to which the Vedas flashed with their right meanings in them, without prejudice to their morale.

Note : [अनुपप्लवनीतिभिः--with the immutable principles of the moral philosophy, not being liable to any foreign attack.]

निखिलवेतनमानमनिःसृताः क्लृप्ताः समुपेत्य किल क्षणात् ।

विविशुरम्भ इव स्वयमापगाः जलनिधेरिव भोजयतेर्मनः ॥ ९ ॥

The turbidity of the minds of all living beings, joining together in a moment entered the mind of Kamsa, of their own accord, as rivers enter into the waters of the ocean.

असुरवीरगृहाणि पृथग्विधैरशुभशंसिभिरानशिरे मुहुः ।

अमरराजपुरेषु जन्मिभरे शुभनिमित्तशतानि पुनः पुनः ॥ १० ॥

The houses of the heroic demons were often pervaded by omens forecasting evil. Hundreds of good omens appeared again and again in the cities of lord of the Gods.

Note : [The hours of the birth of Sri Krishna witnessed signs of auspiciousness to the abode of the celestials and the ordinary human beings as well as signs in the abode of the demons that forbode evil to them.]

चरमतश्च ऋणादिव देवकीपतिरमुच्यत शृङ्खलतः स्थिरात् ।

निखिलबन्धनिर्वर्तकसंनिधौ विगलनं निगलस्य किमद्भुतम् ॥ ११ ॥

Vasudeva was set free from fetters as from his last debt. What wonder is there if the fetters drop down in the presence of one who expels all ties?

Note : [The last debt here means the debt which one owes to his pithru's (पितृ's) that becomes cleared by the birth of a son only.]

उदितमात्मनि देवकसंभवा दनुजभेदनमङ्कगतं दधौ ।

कमपि काञ्चनभूभृदचित्यका हरिहयोपलभृङ्गमिवाद्भुतम् ॥ १२ ॥

Devaki bore the child, Sri Krishna, the destroyer of demons born of herself, and sitting upon her lap, as a wonderful sapphire-summit of extra-ordinary splendour, upon the highland of the gold mountain, Meru.

विधृतशङ्खथाङ्गगदाम्बुजः शबलितः शुभया वनमालया ।

पितुरस्रत मुदं पृथुकस्तदा जलधिदिग्मनिधौ जननी धृतः ॥ १३ ॥

Then the child, like a young sea wearing Conch, Chakra, Gada. Lotus and variegated by beautiful 'vanamala', caused great joy to the father, being borne by the mother. [The sea also wears conch-

shell, ruddy geese, the lotus flowers and the row of forests and is black in colour.]

Note: [वनमाळा—In the case of Sri Krishna, a garland of sylvan blossoms which is thus described :
माजातुं क्विनी माळा सर्वतुंगुमुमोश्वका मध्ये स्थूल रुक्मादया वनमालेति कीर्तिता

पितरमञ्जुबामनपायिनं प्रियतमाङ्गतं परिपश्यता ।

स विष्टुरानकदुन्दुभिना मद्भान् अवितथैः स्वगुणैरभितुष्टुवे ॥ १४ ॥

Vasudeva saw the dangerless Father of Creators lying upon the lap of his beloved and praised this supreme Lord for His real qualities.

प्रणिपतामि भवन्तमनन्यधीरखिलकारणमाश्रिततारणम् ।

अनुगमादनिदम्प्रथमा गिरः किमपि यत्पदमेकमधीयते ॥ १५ ॥

You are the origin of all and the protector of those who seek your protection. The sayings of the originless Vedas study consistently your wonderful form I bow to you with my mind directed to no one else.

Note: [आश्रिततारणम्—redeemer of the devotees
अनुगमाद्—Those that have no origin or sources, as applied to the Vedas]

विषमकर्मविपाकपरम्परा विवशवृत्तिषु देहिषु दुस्तरम् ।

करुणया तव देव कटाक्षिताः कतिचिदेव तरन्ति भवार्णवम् ॥ १६ ॥

Oh, God! Only a few of those, who are born by the succession of results of their wrong actions cross the unfordable ocean of 'Samsara' by Your merciful glance

त्वदनुभावमहोदधिश्रीकरैरवशपातिभिराहितशक्तयः ।

अवधिमेदवतीमुपभुञ्जते स्वपदसंपदमञ्जमवाद्यः ॥ १७ ॥

Brahma and others enjoy the fortune of their position with different durations, created by the self-falling water—particles of the great ocean of Your power.

भ्रुतिकिरीटशुभाश्रयविग्रहः परमसत्त्वनिधिः प्रतिपद्यसे ।

जगदनुग्रहमास्तुचोदितो विविधरूपतरङ्गविकल्पनाम् ॥ १८ ॥

Your form is the excellent subject of the Upanishads. You are the store of great Satwa. Being driven by the wind of favour to the worlds, You assume the waves of various shapes.

त्वयि न देव यदायतते न तज्जगति जङ्गममन्यदथापि वा ।

इति महिम्नि तव प्रमिते परं विमज्जने विविधैः स्थितमागमैः ॥ १९ ॥

There is nothing in the world, animate or inanimate, which does not owe its existence to You. When your greatness has been measured thus, Shas-thras of various kinds are in the act of simply classifying it.

अखिललोकपितुस्तव पुत्रतामहमयाचमनन्यमनोरथः ।

वरद वाञ्छितदानधृतव्रते त्वयि तदेवमयस्तनमपच्यत ॥ २० ॥

Oh, bestower of boons! With no other desire, I begged You, the father of all worlds, to become my son. This request made to You who has a

vow to give the desired things, has thus become ripened without effort.

अवनिभारनिराकरणार्थिनां क्रतुष्टुजामभिलाषमवन्वयन् ।

जितरिपुणि बहूनि दयानिधे विहरणानि विधातुमिहाहसि ॥ २१ ॥

Gods have requested you to remove the burden of this earth, without making their desire in vain. Oh, store of mercy! It is worthy of you to make many sports conquering your enemies.

दनुजमोहनदोहलिना त्वया सहजलाङ्घनसंवरणं क्षमम् ।

तदधुना शमयन् मम साध्वसं यवनिकामधिगच्छ यथेष्टितम् ॥ २२ ॥

It is proper to you who desire to elude the demons to hide your natural signs. So, putting an end to my fear, put on a concealment as you desire.

इति स भीतमवेक्ष्य दयानिधिः स्मितमुखो वसुदेवमभाषत ।

त्वमसि मे जनकः किमिदानीयथा किमपि तात मुधा कथितं त्वया ॥

Seeing Vasudeva thus afraid, the store of mercy said with His smiling countenance, 'You are my father; such being the case, O Father ! why did you say in vain something about myself, in an unnatural way ?'

इयममर्त्यपितुस्तव नेहिनी दित्रिषदा जननी मम चानघा ।

अभिमतं युवयोरनवग्रहं समयभावि मयैव समर्थ्यते ॥ २४ ॥

This wife of you, the father of Gods, was their mother and also mine. (Since you are my parents

even from the previous birth) the desires of both of you, would be fulfilled by myself, with no interruption, in it's own time.

यदि विभेषि भजामि मनुष्यतामथ च मां नय नन्दगृहं क्षणात् ।
दुहितरं च समानय तस्य तां गतमयो मव दूरगते मयि । २५ ॥

If you are afraid I take the human form (presently). Then take me to Nanda's house in a moment, bring over his daughter here. Give up fear, when I go to a distance.

अथ विश्रम्य नियोगमभङ्गुरं मधुजितो मधुराक्षरमन्थरम् ।
हितमिदं प्रतिषद्य तमाददे गुरुतरं कृपया लघुतां गतम् ॥ २६ ॥

Then, Vasudeva—having heard the sweet-lettered slowly-flowing words of Sri Krishna, which was of unfailing character, understood His command to be good, took Him up, who though very weighty, became light out of mercy.

तुहिनमानुदिवाकरलोचनं निगमनिःश्वासितं स्वसुतस्य तत् ।
अनुबभूव मुहुर्मुहुरादरादनघमाननमानकदुन्दुभिः ॥ २७ ॥

Vasudeva saw affectionately, again and again, the flawless face of his Son, which had the Sun and the Moon for its eyes and the Vedas for the breath.

श्रुतिसुगन्धिसुताननचन्द्रिकामुषितमोहतमा मुनिसंनिभः ।
अधिजगाम स तन्मयतां क्षणादनिमिषस्वप्नत प्रतिसंदधे ॥ २८ ॥

The darkness of his ignorance being stolen away by the moon-light of his son's face which was

fragrant with Veda^s, Vasudeva became like a sage and got for a moment the sameness of the son, or else, he attained the state of winkless eyes (or divinity) as in his former birth as Kasypa, which might have come to his memory.

Note : [The celestials alone are said to possess winkless eyes.]

जिगमिषुः स दिशो दश यादवः सकुदवैक्षत साञ्चसविह्वलः ।

अनघवैभवमर्भकमुद्रहन् अमितगुप्तिनिरुद्रगतौ गृहे ॥ २९ ॥

Vasudeva took up his child of unlimited splendour and desirous of moving from there looked once in all the ten quarters, being anxious with fear when his moving was obstructed in the house, by too many safe-guards.

विजघटे सहसैव क्वाटिका व्रजमथ व्रजतो यदुभृभृतः ।

उपलक्ष्मणमशेरत रक्षकाः सरणिमादिदिशुर्गृहदेवताः ॥ ३० ॥

When Vasudeva, the king of Yadus, was going to Gokula, the door suddenly opened itself. The guards were all lying down almost like stones. The domestic deities showed the way.

ध्रुवदध्निव यामिकरक्षकान् मुषितमञ्जुगिरः शुक्रशारिकाः ।

यदुकुलेन्दुरपश्यदमीलितान् परिजनानपि चित्रगतानिव ॥ ३१ ॥

Vasudeva, the gladdener of the race of Yadus like the moon, saw the watchmen on duty at night as if with life going out. The parrots and 'minas' seemed as if their sweet words were stolen away.

The servants though awake, seemed senseless as if they were only pictures.

उपयतो विशिखां सदनान्तरात् कुलयाभकुमारतनुत्विषा ।

शतमखोपलमेचकया द्रुतं शमितसंतमसा हरितो बभूव ॥ ३२ ॥

When Vasudeva was going out along the street from inside the house, the all-pervading darkness in the quarters was soon removed by the brightness, dark-blue as sapphire, of the son's body shining like a lily.

श्रुतिमयो विहगः परितः प्रभुं व्यचरदाशु विधूतनिशाचरः ।

अनुजगाम च भूधरपद्मगः स्फुटफणामणिदीपगणोद्बहः ॥ ३३ ॥

Garuda, who is the Vedas incarnate, went round and round the Lord tossing about the demons. The Serpent who is bearing the earth followed Him, with a row of bright lights of the gems in his hoods.

दिनकरोपमदीधितिभिस्तदा दनुजदेहविदारणदारुणैः ।

परिगतः किल पञ्चभिरायुधैर्यदुपतिः प्रजहावसहायताम् ॥ ३४ ॥

Then, [like Garuda and the serpent] the five weapons (Conch, Chakra, Gada, Sword and Sharnga) also attended on the king of Yadus, surrounding him with Sun-like rays and looking fierce by tearing to pieces the body of the demons.

प्रगुणमिन्दुनिवेदितपद्मतिर्यदुकुलेन्दुरथो यमुनानदीम् ।

परमपूरुषमश्रुतपौरुषः पतगराज इवाशु बहन् ययौ ॥ ३५ ॥

Then, the moon of the Yadu family (Vasudeva), having his path shown straight by the moon, moved fast to the river Yamuna, with his uninterrupted exploit, bearing Vishnu upon him like Garuda, the Lord of birds.

Note: [That moon is favourable to moon, and Vasudeva, being a store of 'pourusha'—parama purusha is with him—both are very apt.]

तनुतरङ्गपृष्णकणशीतलः सुरभिकैवसौहृदवासितः ।

अभिसमेतमसेवत मारुतो यमुनया प्रदितो यदुपुञ्जवम् । ३६ ॥

The chief of the Yadus, who arrived there was served by the wind, rendered cool with the tiny particles of drops of small waves and fragrant by its contact with the odorous lilies being sent by Yamuna.

यवनकम्पितपल्लवपाणिका प्रहितपुष्पभरा पदवीमुखे ।

उपजुहाव किल भ्रमरस्वनैर्यदुपति यमुनोपवनस्थली ॥ ३७ ॥

The groves on the bank of the Yamuna river in front of their path, certainly invited the Lord of the Yadus with its hands of wind-shaken tender leaves and with the humming noise of bees, having scattered flowers (on the way).

निमिषितासितनीरजलोचना मुकुलिताब्जमुग्री सवितुः सुता ।

ललितदीनस्थाङ्गपुगस्वना कुहकदन्यमशोचदिव प्रभोः ॥ ३८ ॥

Yamuna, the daughter of the Sun-god seemed to feel sorry at the Lord's pitiable condition of having

to play jugglery, (pretending fear of Kamsa) with her eyes of black lotus flowers and lotus-like mouth, both shut and with the gentle poor cry of the chakra-vaka pairs.

विकचकैरवतारकिताकृति तनुमतीमिव श्वारदयामिनीम् ।

स्वरितमम्बुनिघेरभिसारिकां तरितुमैहत सत्यसमीहितः ॥ ३९ ॥

Vasudeva of never-failing desires wanted to cross the river quickly which with its shape rendered starry by the open white lilies resembling the autumnal night embodied and which was, as it were, a lover of the ocean, moving quickly to meet him like a woman who goes to meet her lover or keeps an appointment made by him.

अवति किं नु भविष्यति वा किमित्यनवधारितशौरिविहारया ।

चकितयेव विरोचनकन्यया विधुतवीचिकरं किल विव्यथे ॥ ४० ॥

Yamuna, the daughter of the Sun-god, not knowing the sport of Sri Krishna. (that his going to Nanda's house was only a sport and not fearing Kamsa), became actually agitated, tossing up her hands of waves as if fearing "what will happen now? what will occur in the future"?

यनतमः परिषाकमलीमसैर्गुरुभिरुर्मिगणैरनुपप्लुतः ।

अतिततार दिनाधिपतेः सुतामनघयोगमना इव संसृतिम् ॥ ४१ ॥

Vasudeva not being endangered by the succession of waves, which were like the perfect form of

dense darkness, crossed the river Yamuna, like one whose mind is fixed in unimpeded yoga, crosses 'Samsara' without being endangered by the succession of the six big waves of human infirmities (hunger, thirst, sorrow, ignorance, old age, death) rendered sinful by the strong 'Tamoguna'

यदुपतेर्यमुना त्वरितं यतः प्रतियतश्च समर्पितपद्धतिः ।

स्वयममर्त्यमदावलमज्जनी चरणलङ्घ्यजला समायात ॥ ४२ ॥

Yamuna, though so deep as to make even celestial elephants sink in her water, now became fordable by foot to Vasudeva, by herself quickly presenting the way to him, while both going and returning.

अजनि पश्चिमतो मृशमुन्नता रविसुता पुरतः स्थलशेषिता ।

अभिरुरोह पदं किमसौ हरेः प्रतिययौ यदि वा पितरं गिरिम् ॥ ४३ ॥

The river became very high on her west with a space left in the east as if she rose to the sky or she returned to her father-mountain.

अकृतसेतुमनाकलितलवां जननसिन्धुदृढप्लवमुदहन् ।

रविसुतामतिलङ्घ्य रमापतिं सपदि घोषसमपिमुपानयत् ॥ ४४ ॥

Having crossed Yamuna, with no bridge constructed or no ship launched, Vasudeva carrying the strong boat of the ocean of 'Samsara', the consort of Lakshmi, came near to the village, Gokula.

अथ कथाचनकारणनिद्रया विवशसुप्तजनं व्रजमाविशत् ।

धनदपत्तनसंपदि यत्र सा स्वसुतमग्रथमसूयत रोहिणी ॥ ४५ ॥

Then he entered the village of Gokula with its people sleeping unconsciously by the Maya of God, which village was as wealthy as the city of Kubera and in which Rohini had brought forth her first son.

उपगते वसुदेवसुतेऽन्तिकं नरकवैरिणि नन्दकुटुम्बिनी ।

अणिसंभवपावकसंगमादभजताश्वरवेदिरिव धिषम् ॥ ४६ ॥

When Vasudeva's child, the enemy of Naraka approached Nanda's wife, she attained the brightness of the altar of a sacrifice by its contact with the fire born from Arani (a kind of wood used for kindling the sacred fire, by friction).

Note : [The demon Naraka was born of earth. He was the king of Praggjyotisha. There are two different accounts of him; (1) He carried off Aditi's ear-rings. But at the request of the god's he was slain in a duel by Sri Krishna and the jewels were recovered.

(2.) Assuming an elephant's form, he carried off Viswakarma's daughter and outraged her. He also took off the fair women of Gandharvas, Gods men and nymphs and collected as many as 16000 damsels in his harem. It is related that these were at their request transferred by Sri Krishna to his own harem after he had slain Naraka.]

न्यधित नन्दवधूपविधे सुतं द्रुतश्रुपादित गोपकुमारिकाम् ।

अथ निनाय च देवकनन्दनीकयनमानकदुन्दुमिराशु ताम् ॥ ४७ ॥

Vasudeva placed his son near the wife of Nanda, took up his daughter (Yoganidra) quickly and brought her soon to the bed of Devaki.

जनवन्दुजनार्दनकन्यकाविनिमयस्त्वय मोजगणेश्वरः ।

इषदि तामभिहन्तुमपातयत् प्रतिजघान च सा चरणेन तम् ॥ ४८ ॥

Then, Kamsa, the Lord of the Bhojas, not knowing the (mutual) exchange of Krishna and the girl hurled her upon a stone to kill her but she kicked him with the foot

नृपतिराशु पदा निहतस्तया निपतितोदितकन्तुऋवद्भवन् ।

द्वसमाहतशैलनिभः क्रुधा दरनिमीलितदृष्टिरदयत ॥ ४९ ॥

Being immediately kicked, Kamsa acted like a ball falling and rising; burning with anger, like a mountain surrounded by fire he became perturbed in mind, with his eyes shut a little.

उदरतत् दिवमुग्रवनस्वना शुवतिरूपयुगात्ययशर्वरी ।

असुरघातिभिरष्टमिरायुधैरलघुमिश्रपलामिरिवाश्रिता ॥ ५० ॥

The night of the time : of deluge in the form of a woman, with eight big demon-killing—lightning-like weapons, sprang up to the sky with an intense thunder-like noise.

Note: [At the close of a yuga, when the destruction of the whole universe is imminent, the universe will be enveloped in complete darkness.]

अथ च भोजनियन्तुरपन्त्रिता दनुजहन्तुरुदन्तमुदैरित् ।

पटु गभीरमुदारमनाकुलं हितमविस्तरमर्थ्यमविप्लवम् ॥ ५१ ॥

After flying up, she gave Kamsa, without restraint, an account of Sri Krishna, the destroyer of demons, with her voice heated, loud, harsh sounding, fearless, advising, brief, consistent and with no disorder of words.

अहमशेषसुरासुरमोहनी यवनिका मधुकैटभमर्दिना ।

प्रबलशुम्भनिशुम्भनिषूदने प्रणिहिता हतया तव किं मया ॥ ५२ ॥

I am the veil of the God, who is destroyer of Madhu and Kaitabha. I delude gods and demons. I have been sent to destroy the powerful Shumbha and Nishumbha. What can you gain by killing me?

Note: [Madhu and Kaitabha are said to have sprung from the ears of Vishnu, while asleep and to have been slain by Vishnu, when they were about to devour Brahma.]

Shumbha and Nishumbha were two demons said to have been slain by Durga—the Yoga-maya of Sri Vishnu.]

वसति नन्दगृहे विबुधद्विषां दमयिता वसुदेवसमुद्भवः ।

अयमसौ तव नाशयितेति सा दम्यदीर्य जगाम यथेप्सितम् ॥ ५३ ॥

“The destroyer of the enemies of the Gods, born of Vasudeva is living in Nanda’s house. He will kill you.” Having consciously said thus she went away as she pleased.

[विष्णु—(1) gods (2) The wise]

मधुहिरण्यनिभो मधुरापतिर्दिनहुताशनदीनदृशां गतः ।

असितजल्पितवेपितहुंकृतैरतिमायतभीतिरसूचयत् ॥ ५४ ॥

Kamsa, the king of Madhura, who was like Madhu and Hiranya, being with his long continued fear reduced to the pale state of the day-fire, showed his anguish by breathing, prattling, tremor and uttering "Hum".

जडमतिः स जनार्दनमायया विहसितस्त्रपया जनितव्यथः ।

अपकृतं वसुदेवममोचयत् दयितया सह दीनविलापया ॥ ५५ ॥

The dull-witted Kamsa, having been laughed at by the Illusion of Sri Vishnu, grieved on account of shame and set at liberty, the wronged Vasudeva along with his beloved wife, who was crying pitiously.

किमपि चिन्तितमागतमन्यथा किमिदमित्यवशादुपजातया ।

विषविदूषितयेव मनीषया मुहुरदूयत मोहविवेष्टितः ॥ ५६ ॥

Being disturbed by confusion, he grieved within himself again and again with the self-arising thought, which as if polluted by poison, was as follows :—
"Something has been thought of and it has resulted in a different way. What is this?"

अविषये विपदामसुरान्तके पुनरियेष निष्कारपरम्पराम् ।

नियतिरेकमुखी दुरतिक्रमा कृतधिया किमुताऽऽविलचेतसा ॥ ५७ ॥

He wanted to do series of evils to the destroyer of demons, who is beyond danger. Fate which

adopts a certain course is impossible to be transgressed, even by the wise. What is to be said of one of an agitated mind?

परिवभूव चुकोप विसिष्मिये परिजहास हरिं प्रजगर्ज च ।

परिणतेन भवान्तरवासनाऽऽग्रहगुणेन भजन् भवितव्यताम् ॥ ५८ ॥

Undergoing fate by the ripened influence of anger, due to the impression left on his memory of his former birth, Kamsa dishonoured Sri Krishna, felt angry with Him, wondered at Him, laughed at Him, and cried aloud "Hari."-

Note : [वासनामह—The retention of the impression]

कचन धामनि कंसनिवेदिते सभयमानकदुन्दुभिरावसत् ।

स्मृतिगतेन सुतेन सजीविता दिनशतानि निनाय च देवकौ ॥ ५९ ॥

Vasudeva lived in fear, in a house shown by Kamsa. Devaki spent hundreds of days, keeping her life, by having her son in memory.

विगतकन्यकया च यज्ञोदया नियतिसंभृतनिर्भरनिद्रया ।

चिरसमागतजागरयाऽन्तिके हरिपत्यमदृश्यत धन्यया ॥ ६० ॥

When blessed Yasoda obtained wakefulness after, a long time, from sound sleep given to her by God, she saw near her, the child Sri Krishna, her female child being lost (gone).

यदवबुद्धनिराकुलनीतिभिर्मृनिगणैरधुनाऽपि विमृश्यते ।

तदिदमागममौलिविभूषणं विधिवशादभवत् ब्रजभूषणम् ॥ ६१ ॥

This ornament of the Upanishads, who is even now sought after by multitudes of sages who have understood the established Nyayas became, fortunately, the ornament of the Village of Cowherds.

अनघवत्समनाकुलघेनुकं प्रचुरदुग्धमचोरमयोद्धवम् ।

व्रजमनामयविश्वजनं विशुः कृतयुगास्पदकल्पमकल्पयत् ॥ ६२ ॥

The Lord made the village of the cowherds, the place of Kritayuga, as the calves there were diseaseless, the cows were free from all worries, milk was abundant, there was no fear of thieves arising, and all the people were wealthy.

अजनि गोपगृहेषु मनोरमैरमितकान्तिभिरप्सरसां गणैः ।

यदनुभूतिरसेन समेभ्यतः शरण्यादवशैश्चवयौवने ॥ ६३ ॥

Multitudes of charming nymphs of Sri 'Vishnu-loka' of boundless splendour, were born in the house of cowherds, with whose happiness of enjoyment, the childhood and youth of Sri Krishna, the protector, would be connected.

सुरमहीसुरतोषणमादरात् नवपुपादित नन्द उदारधीः ।

तरलगोपगणागमसंकुलं तनयजन्ममहोत्सवमद्भुतम् ॥ ६४ ॥

The generous-minded Nanda celebrated the great, astonishing festival of his son's birth, which was the first of its kind (as no son had been born to him till then) which delighted the gods and the Brahmins and which was disordered by the unsteady cowherds going hither and thither.

अधिचकार वदान्यमणेः श्रियं व्यधित कल्पतरोरनुकल्पताम् ।
व्यजनयच्च सुतप्रसवोत्सवे महति मेघविक्रान्तनमोघताम् ॥ ६५ ॥

During the great festival of his son's birth, Nanda took away the splendour of the munificent celestial gem named "Chintamani", created a secondary importance to the celestial tree named 'Kalpa Vriksha' and caused meaninglessness to the praise of the cloud.

निधिमनन्तमिव स्वयमुत्थितं निरवधिं निजभागमिवोदितम् ।
प्रब्रधुवः प्रतिलभ्य रमापतिं जहसुरेन्द्रमसारतरं पदम् ॥ ६६ ॥

Obtaining the boundless and un-ending treasure of Sri Krishna, the husband of Sri Lakshmi, risen by Himself, the advent of their good fortune, as it were, the residents of Gokula laughed at the region of Indra as sapless.

पुत्रं प्रसूय तपसा पुरुषं पुराणं कालं चिरं विधिवन्नात् कृतविप्रकर्षौ ।
शङ्काकलङ्कितधियावपि दम्पती तौ तद्वैभवस्मरणशान्तरुजावभूताम् ॥

The couple, Vasudeva and Devaki, who had brought forth the Ancient person as their son by means of penance, were unfortunately kept at a distance for a long time from Him. Though their minds were agitated with the fear of Kamsa, their sorrow was calmed by the thought of the son's glory.

नन्दसद्यनि नवेन्दुसंनिभौ वासमेत्य वसुदेवनन्दनौ ।
वृद्धिमापतुरनेहसा स्वयं स्वादुभोगजननीं सुपर्वणाम् ॥ ६८ ॥

The sons of Vasudeva, Sri Rama and Krishna by name, appeared like the fresh moon having obtained residence in Nanda's house. They attained their growth in time which, by itself was the cause of sweet enjoyment to the Gods.

॥ अम् ॥

— — —

चतुर्थः सर्गः

[विवाजगोचारणम् — The undisturbed grazing of cows]

मनीषितं कैतवमानुषस्य श्रुत्वा मयक्रोधपरिप्लुतात्मा ।

कंपश्चिरं प्राग्भवकालनेमिश्चिन्तार्णवे मग्न इवावतस्थे ॥ १ ॥

Kamsa, who was Kalanemi in his previous birth, heard about the object of Sri Krishna, a man by deceit, and had his heart long sunk in fear and rage, as if plunged in the ocean of anxiety.

Note : [Kalanemi was a demon with 100 arms killed by Vishnu]

स दुर्दमान् आसुरसस्वमेदान् नेता समाहूय नृशंसवेताः ।

प्रस्थापयामास परैरधृष्यं नन्दास्पदं नाथविहारगुप्तम् ॥ २ ॥

The ruthless king, calling a certain irrepressible class of Asuras, sent them to the home of Nanda, which being easily protected by the Lord, was not not susceptible to attack.

कदाचिद्वन्तर्हितपुतनास्मा कंसप्रयुक्ता किल कापि माया ।
निद्रापराधीनजने निक्षीये व्रजं यशोदाकृतिराविवेश ॥ ३ ॥

Once an illusory being sent by Kamsa, hiding her Putana-form entered the Gokula, disguised as Yasoda, at midnight when the people were all under the charm of sleep.

Note: [Putana is the name of a female demon, who while attempting to kill Sri Krishna when but an infant, by giving Him her poisoned breasts to suck was herself killed by Krishna who sucked up her vital airs]

स्तन्येन कृष्णः सह पुतनायाः प्राणान् पपी लुप्तपुनर्जवायाः ।
यदद्भुतं भावयता जनानां स्तनंधयत्वं न पुनर्बभूव ॥ ४ ॥

Sri Krishna drank in the life of Putana, along with her breast-milk by which never again she had birth. The people thinking of this wonder, never had to become suckling Children again.

निष्क्रम्य तस्याः परुषं निनादं रूक्षं यशोदा रुदितं च सुनोः ।
ससंभ्रमावेगमुपेत्य भीता तमग्रहीद् दुर्ग्रहमागमानाम् ॥ ५ ॥

Hearing her harsh wail and the loud cry of her son. Yasoda, being afraid rushed and took Him up who is beyond the reach of the Vedas.

नन्दश्च तोत्रेण मयेन सद्यः समेत्य पश्यन् अनर्घं कुमारम् ।
तेनैव तस्य विजगन्मियन्तुः प्रायुक्ता रक्षा परमार्थवेदी ॥ ६ ॥

Nanda, the possessor of true spiritual knowledge, having approached with great fear and seeing his son after all uninjured, commended Him, the ruler of three worlds to the care of Himself (by uttering Mantras).

गोपाश्च संभूय गुहोपमाक्षीं स्वघोषनिर्द्वादितविश्ववोषाम् ।

गतासुमैश्चन्त निष्ठाचरीं तां भीमप्रकृतिं भैमरथीमिवान्याम् ॥ ७ ॥

The cowherds, gathering together, saw that dead fearful-shaped, cave-eyed demoness, who with cry had made the whole village echo like another her "Bhaimarathi night."

Note. [The 7th night of the 7th month of the 7th decade of a man's life which causes great fear of danger to life of the individual—is known as "Bhaimarathi night". Hence Bhimaratha shanthi is being usually observed in that period.]

परश्वधैस्तत्क्षणस्त्रातिरेस्तां विच्छिद्य विन्ध्याचलसानुकरूपाम् ।

जनःप्रवृत्त्या बहिराशु निन्युः क्रव्याद्वलिं प्राज्यमिव क्षिपन्तः ॥ ८ ॥

Cutting her, who was like the summit of the Vindhya mountain, to pieces with axes, just sharpened (as her body was so hard), took it out by carts, as if throwing a large amount of offerings to the flesh-eaters.

प्रहादिदोषान् अपहन्तुकामा गोधुः सतां गोपतयः समेताः ।

सुवर्णसुतप्रयिताभिरामां पश्चाद्युधीमाभरणं बबन्धुः ॥ ९ ॥

Desirous of warding off the dangers arising from evil spirits, the cowherds gathering together, tied an ornament in the form of the five weapons, looking beautiful, strung together by a gold thread.

Note : [Tying such an ornament to the child in an auspicious moment on the 5th day of its birth is said to be a preventive measure against all sorts of evils that may befall the child.]

रम्याणि रत्नानि रथाङ्गपाणेषाकल्पता नूनमवाप्नुवन्ति ।

तदङ्गसंस्पर्शरसात् प्रकामं रोमाञ्चितान्यङ्गणैरभूवन् ॥ १० ॥

The beautiful gems, becoming ornaments to Sri Krishna were with (their) multitude of rays, thrilled with joy on account of the happiness of touching his body, with their hair standing erect, as it were.

स आयितः क्षेमविदा जनन्या पर्यङ्किकायां प्ररुदन् कुमारः ।

चिक्षेप तुङ्गं शकटं वदाभ्यां गाढाभिघातेन गिरीन्द्रधारम् ॥ ११ ॥

Being made to lie down on the bed by the mother, who knew how to protect Him, the child threw up with a cry a high cart possessing the strength of a mountain, by strongly kicking with His legs.

Note : [A demon, Sakata by name in the form of a huge cart which he purposely assumed, was about to kill Krishna. when dashed to the ground by Krishna with His foot, fell down dead]

विदारितस्तस्य पदाग्रयोगात् विकीर्यमाणो बहुधा पृथिव्याम् ।

शब्दायमानः शकटाख्यदैत्यः संक्षोभयामास जगत्स्यभीक्ष्णम् ॥ १२ ॥

The demon called Shakata, became shattered to pieces by the contact of the tip of His foot and being scattered in many ways on the ground, greatly agitated the worlds with a big noise.

यदृच्छयोत्क्षिप्तपदे कुमारे शैलोपलक्ष्ये शकटे निरस्ते ।

सरोजगर्भोपमसौकुमार्यं पस्पर्श तत्पादतलं यशोदा ॥ १३ ॥

Seeing that the cart appearing like a mountain was thrown up when her son therew up His leg by chance, Yasoda touched the sole of His foot, soft as the interior of a lotus (fearing that the foot might have been injured by kicking the cart)

अद्याङ्गणे जानुपदाग्रहस्तैश्चक्रायुधे चङ्क्रमणप्रवृत्ते ।

प्रायो धरित्री परिष्वजे तं सापत्नया सान्द्ररजश्छलेन ॥ १४ ॥

Then, Sri Krishna, beginning to move on His knees, toes and palms, surely the earth feeling shame, embraced Him under the pretext of the thick dust.

निर्व्याजमन्दस्मितदर्शनीयं नीराजितं कुण्डलरत्नमासा ।

नन्दस्तदानीं न जगाम तृप्तिं मुग्धाक्षरं प्रेक्ष्य मुखं तदीयम् ॥ १५ ॥

Nanda could never have enough of the sight of His child's face—mouth with the charming lisp, and beautiful with natural and soft smiles and the splendour of the ear-ring-gems, like a waving of lights.

Note: [नीराजितम् which has undergone the नीराजन ceremony i.e. waving lights before an idol as an act of adoration.]

विद्यानि विद्याधिकशक्तिरेको नामानि रूपाणि च निर्मिमाणः ।
नामैकदेशग्रहणेऽपि मातुर्वभूव कुण्ठो बहुमावपातम् ॥ १६ ॥

Sri Krishna, who alone, with all-excelling power creates all shapes and names was the object of praise even for mentioning a part of His mother's name.

तरङ्गितानुभवगन्धमादौ तस्याद्भुतं सल्लपितं सत्त्वीभिः ।
वर्णस्वरादिष्वनसायभूम्ना शिक्षाविदां शिक्षणमग्र्यमासीत् ॥ १७ ॥

His wonderful talk with female friends, which even at its first utterance resembled the Vedas, was with great correctness of letters and accents etc., as it were, the best teaching to those who knew the Siksha Science.

Note : [Siksha is one of the two auxiliaries to the Vedas—It is a science which teaches the proper pronunciation of words and laws of Euphony.]

तमीषदुत्थाय निलीनमारात् संप्रेक्ष्यदन्ताङ्कुरचारुहासम् ।
सनातनीं दृष्टिवनन्यदृष्टिः सानन्दमालोक्य नन्दयन्ती ॥ १८ ॥

The wife of Nanda saw with joy and with attention to nothing else, Him, who was the imperishable eye (to all the worlds) and who having stood up a little sat down near her (pretending to be tired) and had a beautiful smile on the beautiful sprouts of teeth.

पदैस्त्रिभिः क्रान्तजगत्त्रयं ते भव्याक्षया भावितबालभाषम् ।
करेण संगृह्य कराम्बुजाग्रं संचारयासास शनैर्यक्षीदा ॥ १९ ॥

The good-hearted Yasoda made Him, who having measured the three worlds, pretended to be a child, walk slowly, holding the tip of His lotus-like hand.

Note : [The allusion here is to the Vamana Avatar]

स्वलहृदि द्वित्रयप्रचारात् जानुकमे जातरुचि कुमारम् ।

हृग्ने समावेक्ष्य बलप्रमाणे स्तन्यं मुदा पाययते स्म धन्या ॥ २० ॥

The blessed Yasoda, having placed on her bent waist, her son, who, having got stumbled on walking two or three steps, took pleasure in moving with knees, made Him drink breast-milk, with joy.

Note : [बलप्र Waist].

क्रमेण भूयोऽपि विहारकाक्षी नन्दस्य दारैरभिनन्दमाना ।

निरयानुभूतं निगमान्तभृङ्गैर्निजं पदाब्जं निदधे पृथिव्याम् ॥ २१ ॥

Again also, the sport-loving Krishna, being applauded by Nanda's wife, gradually placed on the ground His feet, ever enjoyed by the Upanishads, like lotus by the bees.

स संचरन् साधुजनप्रतीपैर्मा भुज्यतां सेयमितीव मत्वा ।

चक्रादिभिः पादसरोजचिह्नैरामुद्रयामास महीमन्यैः ॥ २२ ॥

“Let not this earth be enjoyed by the enemies of the good people”—thinking thus as it were, He stamped the earth while walking with His foot, which bore the signs such as chakra.

आलम्ब्य मातुः करपल्लवाग्रं शनैः शनैः संचरतो मुरारे ।
बभार चित्रामिव पत्ररेखां धन्या पदन्यासमयीं धरित्री ॥ २३ ॥

When Sri Krishna walked slowly, holding the end of the sprout-like hand of His mother as support, the blessed earth appeared to bear wonderful lines of painting in the form of foot—prints.

Note [पत्ररेखा—means drawing line or figures of painting on the face and body with fragrant and coloured substances, such as musk, saffron and sandal essence, as a mark of decoration.]

अकर्मनिघ्नो भुवनान्यजस्रं संकल्पलेशेन नियम्य दीव्यन् ।
प्रचारितः प्रस्तुतया जनन्या पदेपदे विश्रममाचकाङ्क्षे ॥ २४ ॥

He, who not being bound by 'Karma', sports always controlling the worlds with a slight will, wanted rest at each step, being led by His mother with oozing-breast.

सुरप्रघ्नैः सुरभीकृतानामारोहणान्यङ्गणवेदिकानाम् ।
तमारुरुक्षु तरलाङ्घ्रिपद्मं धातारमारोहयदाशु धात्री ॥ २५ ॥

The mother helped the Creator to get up, who with shaking lotus-like feet desired to ascend the steps of the raised grounds in the courtyard, fragrant with celestial flowers.

तलेषु तस्याङ्गणपादपानां तालानुकूलेषु गतागतेषु ।
अजस्थिताः स्वर्गसदामशृण्वन् दूरोदितान् दुन्दुभितूर्यनादान् ॥ २६ ॥

During His going and coming—, suitably their clapping of hands under the courtyard trees, the village people heard the sounds of Dundubhi and Turya of the gods beaten at a distance.

य एष लोकत्रयसूत्रधारः पर्यायपात्राणि चराचराणि ।

आनर्तयत्यद्भुतचेष्टितोऽसौ नर्तते खेलं नवनीतकाङ्क्षी ॥ २७ ॥

He, whose deeds are wonderful and who being the Manager of the stage of the three worlds, had made the animates and inanimates, the actors dancing by turns, danced himself beautifully for the sake of butter.

Note : [The universe is here compared to the theatre, where all the objects, movable and immovable, took part and where Sri Krishna was Himself the stage—manager.]

गृहेषु दध्नो मथनप्रवृत्तौ पृषत्कणैरुत्पतितैः प्रकीर्णः ।

निर्दशयामास निजामवस्थां प्राचीं सुधाश्रीकरयोगचित्राम् ॥ २८ ॥

He being sprinkled with small rising particles of co-agulated milk, when it was being churned in houses, showed His own former appearance (which was at the time of churning the milky ocean) variegated in colour, by contact with the particles of nectar.

तस्यन् मुकुन्दो नवनीतचौर्यात् निश्चुम्बितात् निसृतं शयानः ।

निजानि निःशब्ददशां ययाचे बद्धाञ्जलि बालविभूषणानि ॥ २९ ॥

Becoming afraid of the cowherdesses, due to His having stolen butter, Sri Krishna, lay down quietly with bent body, begging with folded-hands, His child ornaments to be silent.

आरण्यकानां प्रभवः फलानामरण्यजातानि फलान्यभीप्सन् ।

विस्त्रसिधान्याञ्जलिना करेण व्याधात्मजां विश्वपतिः सिधेवे ॥ ३० ॥

The Lord of the universe, the source of all fruits of different upasanas (worship) stated in the Upanishads, went with a desire for forest-fruits to a hunter's daughter (fruit—selling woman), with hands full of dropping corns.

सुजातरेखात्मकशङ्खचक्रं ताम्रोदरं तस्य करारविन्दम् ।

विलोकयन्स्याः फलविक्रयिण्याः विक्रेतुमात्मानमभूद्विमशः ॥ ३१ ॥

As the fruit-selling woman was seeing His red-centered lotus-like palm with the conch and chakra in the shape of well-formed lines, a question arose in her mind as to whether she should sell her own self to Him (to offer her own self to Him out of love, being enthralled by His extra-ordinary handsomeness.)

आपूरयत् स्वादुफलार्पणेन क्रीडाशिशोर्हस्तपुटं किराती ।

रत्नैस्तदा कौस्तुभनिर्विशेषैरापूरितं तत्फलमाण्डमासीत् ॥ ३२ ॥

The Kirata woman filled his folded hands with sweet fruits. At the same time, her fruit-basket became filled with Kaustubha-like gems (as He was a child for mere sport.)

मुहुः प्रवृत्तं नवनीतचौर्ये वरसान् विमुञ्चन्तमदोहकाले ।

उत्सृज्यते कुत्रचिदात्तपुण्ये बन्धुं सतां बद्धुमियेष माता ॥ ३३ ॥

The mother wanted to tie up to a meritorious mortar, the Krishna of the good, who was often trying to steal butter and setting the calves free, out of milking hours.

आनीतमग्रे निजबन्धनार्थं दामाश्रितं संहितमप्यपूर्णम् ।

निरीक्ष्य निर्विण्णभियो जनन्याः संकोचशक्त्या स बबभू बन्ध्यः ॥

Seeing His mother feel dejected when she found all the string brought by her insufficient to bind Him. He became Himself, bindable by His power of dimunition.

बद्धं तथा भावयतां मुकुन्दमयत्नविच्छेदिनि कर्मबन्धे ।

तपस्विनी तत्क्रतुनीतिराद्या सत्रीडमारण्यकथासु तरयौ ॥ ३५ ॥

Since the tie of "karma" of those who think of the bonnd Krishna, as such, breaks itself easily, the poor old moral of "Tatkratu" (तत्क्रतु) hid itself in the stories of the Upanishads, feeling shy, as it were.

Note: [बाबा तत्क्रतुनीति—The old moral sacrifices—the belief that what a man has secured for himself in this world, he will secure in the next world also by means of sacrifices.]

उत्सृज्यते प्रग्रथितेन दाप्ता निबद्धमास्त्राविललोलनेत्रम् ।

सहासमैवन्त जनाः समन्तादालानितं नागमिवानभिज्ञाः ॥ ३६ ॥

Those who did not know that it was all mere pretence saw with laughter Sri Krishna bound to the mortar with a rope, with His eyes tremulous and filled with tears, like an elephant tied to a pole.

अनादराकृष्टमुल्लखलं तत् पावर्जुनौ शैलनिभौ बभञ्ज ।

बभूवतुर्ब्रह्मसुतस्य शापान्मुक्तौ मुनेर्यक्षवरौ तदा तौ ॥ ३७ ॥

The two Arjuna trees which were broken by the mortar drawn athwart (by Sri Krishna became at once the two great yakshas who were formerly Nala Kubara and Manigriva, being now freed from the curse of Narada, the son of Brahma.

शापावधिं ब्रह्मसुतेन दत्तं संप्राप्य तौ शौरिसमागमेन ।

देहेन दिव्येन विदीप्यमानौ स्तुत्वा हरिं धाम समीपतुः स्वम् ॥३८॥

Having secured freedom from Narada's curse by coming in contact with Sri Krishna they shining in their celestial forms, praised Krishna and returned to their abode.

[Now begin the adventures in Brindavana.]

अदृष्टपूर्वे भुवि पूतनादेरुदन्तमुत्पातमुदीक्षमाणाः ।

समेत्य गोपाः स च माधवेन वृन्दावनं सत्वरमभ्यगच्छन् ॥ ६९ ॥

Freedom from the curse having been obtained by coming into contact with Sri Krishna, as had been told by Narada those two yakshas shining with divine forms, went to their own abode praising Sri

अष्टपूर्वे ह्रुवि पतनादेत्यन्तद्विषयात्तदीक्षमाणाः ।

समेत्य गोपाः सह माधवेन वृन्दावनं सत्वरमभ्यगच्छन् ॥ ३९ ॥

Seeing the incidents of Putana and others never seen before on the earth, to be evil- forebodings, the cowherds joining with Sri Krishna hastened to Brindavana.

Note: [इत्यन्तम्- A portent. The many incidents that had taken place there were sufficient to convince the cowherds of the many evils impending.]

येनैवधीनामधिपं पुरस्तादाह्लादहेतुं जगतामकाशीत् ।

तेनैव दृष्यो मनसा वनं तत् कुण्ठो गवां क्षेमसमृद्धिमिच्छन् ॥ ४० ॥

With the same mind with which Sri Krishna had made the Moon, the cause of delight to the worlds, He thought of the forest, desiring full welfare of the cows.

अनुग्रहान्वेरिव वीचिमेदैराप्याययामास शुभैरवाङ्मैः ।

वर्मं पृथिव्या इव यौवनं तत् गोप्ता सर्वा गोधनवंशचन्द्रः ॥ ४१ ॥

Sri Krishna, the protector of the virtuous and the delighter of the cowherd's-race, caused the forest shining like the earth in her youth, to luxuriate by His happy side-long looks, appearing like the succession of waves of the ocean of favour.

आसीन्निषेव्या पृथिवी पशूनां पुण्ड्रेक्षुरभ्याणि तृणान्यभूवन् ।

तस्मिन्नरप्ये तरुभिः प्रपेदे कल्पदृमाणामनुकल्पमावः ॥ ४२ ॥

In that forest, the ground was fit for the habitation of cows. The grass was sweet as the best sort of sugarcane and the trees excelled even the 'Kalpadruma', the celestial tree (being filled with sweet fruits and fragrant flowers.)

अष्टपूर्वैरधिकां विज्ञेयैरालक्ष्य वन्याममरेन्द्रमान्याम् ।

नन्दोपनन्दप्रसूतैर्ननन्दे नाकाधिरूढैरिव नाथभुम्भा ॥ ४३ ॥

Seeing the forest made by the greatness of the Lord, abundant with fruits, flowers etc., as never before, and respectable even to Indra, Nanda, Upa-nanda and others rejoiced, as if they had ascended 'Swargaloka'.

दैत्यैस्तृणवर्तमुत्तरयस्नान्मुहुर्निरस्तैर्मुदितो मुहुन्दः ।

अष्टशक्त रामेण सहाद्भुतं तत् पुण्यं वनं पुण्यजनेन्द्रमान्यम् ॥ ४४ ॥

Feeling again and again very happy on easily driving away Trinavarttha and other demons, Sri Krishna enjoyed with Sri Balarama, the wonderful sacred forest, respectable even to the Lord of the Yakshas.

सपथकैलासनिमस्य गोपा वक्रस्य पक्षान् अमितो वनन्धुः ।

वने सहन्यानपि घोरवृक्षीन् क्षेप्तुं प्रवृत्ता इव केतुमालाः ॥ ४५ ॥

The cowherds tied all around the forest the feathers of Baka, (a demon killed by Sri Krishna), who appeared like Kailasa, with wings, which being thus tied, seemed like a row of comets appearing in order to drive away other venturesome creatures.

पुरस्कृतं मंगलगीतवाचैः पुंसः प्रसस्ये वगतां प्रहते ।

कयाऽपि तत्र स्पृहयान्वतिष्ठन् कन्यामृतं किंचन गोपकन्याः ॥

The cowherd Virgins observed a Virgin Ceremony attended with auspicious songs and beatings of the drum to win the favour of the Creator of the worlds, with a certain desire.

निश्चात्ययस्नानसमुद्यतानां निश्चितमाभीरकिशोरिकाणाम् ।

कूलादुपादाय दुकूलजातं कुन्दाधिरूढो मुमुदे मुकुन्दः ॥ ४७ ॥

Sri Krishna rejoiced (by freely seeing them naked) having ascended a Kunda tree, taking a number of silk sarees from the bank, kept there by the cowherd-Virgins, when they entered the water to bathe in the early morning (as part of their vow.)

Note: [Here their cloths-correspond to bodies, as seen in “वानासि जीजानि वया...”-God wants to liberate us from Samsara by taking away our bodies—like taking away clothes. But we foolishly ask for the body alone, as the cow-herdesses asked for their clothes.]

स चैकहस्तप्रणतिं विधून्वन् धौमार्धिनीनां हरिरङ्गनानाम् ।

अन्योन्यहस्तार्पणसंप्रवृत्तेस्तासां जहासाञ्जलिमप्यपूर्वम् ॥ ४८ ॥

Refusing to accept the one-hand salute of the girls, who begged for their silk clothes, (the Victorious) Krishna laughed when he saw them salute with hands, each joining her hand with that of the other which was never seen before.

स चाऽऽत्मचण्डातकमात्रमात्रां क्षौमार्थिनीनां स्वबन्धुमार्थमानैः ।
अनन्यहस्तार्पणसंप्रवृत्तेस्तासां जहासाञ्जलिभिस्तदीयैः ॥ ४९ ॥

They were folding the lower part of their body below the waist in the form of a petti-coat and begged for their silk clothes, by saluting with both hands of their own, without joining with the hands of others (as before), at which Sri Krishna laughed (out of joy for His triumph.)

प्रसुप्तमुदबोधयता परत्वं वीरश्रियो विभ्रममण्डनेन ।
नीलादिनिर्वेञ्चनिधानधाम्ना नाथो बभासे नवयौवनेन ॥ ५० ॥

The Lord shone with fresh youth, which was manifesting His hidden transcendental glory, which was the sportive ornament of the Goddess of heroes and which was the abode of enjoyment of Neela and others.

विहारपर्वक्रमचारु श्रारेः कल्यं वयः कामगृहीतियोग्यम् ।
मनोभिरास्वाद्यतमं प्रपेदे माधुर्यमिक्षोरिव मय्यमागः ॥ ५१ ॥

The youth of Sri Krishna, charming with sports increasing stage by stage, fit for taking hold of by Cupid and most delightful to minds, obtained sweetness like the central portion of the sugarcane.

Note : [Central part of the sugar-cane is taken to be the sweetest.]

समाश्रितां विभ्रमसैन्यमेदेः कान्त्या स्वया कल्पितचारुवप्राम् ।
अश्रुस्त्रियः कुष्णमयीं व्यजानन् क्रीडार्गलां क्षेमपुरीमपूर्वाम् ॥ ५२ ॥

The women of the village took Sri Krishna to be a wonderful safe fortress, containing different armies of sports, having the fine high walls of His splendour and having the bolt of sport.

वंशस्वनो वत्सविहारपांसुः संख्यागमस्तस्य च वन्यवेषः ।

आयाति कुण्डो ब्रजसुन्दरीणामासीद्यतुःस्कन्धमनङ्गसैन्यम् ॥ ५३ ॥

When Sri Krishna was returning (from the forest), the sound of the flute, the dust raised by the gambols of the calves, the evening twilight and His sylvan form, were to the cowherdesses as the army of Cupid with four regiments (namely, Elephants Chariots, horses and infantry) (stirring up their passion or love.)

अनुश्रवणामवतंसभूतं वर्हावतंसेन विभूषयन्ती ।

अदिव्यया चर्महश्चैव गोपी समाधिभाजाममजत् समाधिम् ॥ ५४ ॥

A cowherdess adorned Sri Krishna, the Head-ornament of the Vedas, with a peacock feather and attained with her physical eye, the same concentration of mind as Yogins do with their divine vision.

Note : [She stood admiring His increased splendour, due to the peacock feather, without winking the eye being so much absorbed in it.]

कलापिनां कलितमाल्यभाविः पत्रैस्तदा पत्रलदेहकान्तिम् ।

अवाप्य संवारितमालमाद्यं छायात्मतां प्राप्नुविवास्य गावः ॥ ५५ ॥

Sri Krishna shone like an ancient and moving Tamala tree. The splendour thickened by the peacock

feathers worn in garlands were like the leaves of the tree. Having such a Tamala tree, the cows followed Him like its shade.

वितन्वता मान्मथमिन्द्रजालं पिच्छेन तापिच्छनिमो वभासे ।

अनेकरत्नप्रभवेन धाम्ना शारात्मना शैल इवेन्द्रनीलः ॥ ५६ ॥

Sri Krishna who resembled a Tamala tree in colour, shone with the peacock feather, producing a charm of love, like a sapphire-mountain with the many coloured splendour, proceeding from various gems.

बहुः स्पृशन्ती मुमुदे यशोदा मुग्धाङ्गनामोहनवाञ्छिकेन ।

मनीषिणां माङ्गलिकेन यूना मौली धृतां मण्डनवर्धमालाम् ॥ ५७ ॥

Yasoda rejoiced often touching the adorning wreath of pea cock feathers worn on the head by the young boy, the bestower of welfare to the wise, who charmed the minds of beautiful maidens with his flute.

कुशास्पदा कुष्णभुजान्तराले प्रालम्बवर्धवलिरावभासे ।

विशुद्धहेमद्युतिरब्धिकन्या श्यामायमानेव तदङ्गकान्त्या ॥ ५८ ॥

The necklace of pea cock feathers hanging on the breast of Sri Krishna, shone on account of its position, as if Lakshmi shining like pure gold was turning black, due to the splendour of His body.

साचीकृतानि प्रणयप्रपाभ्यां व्यावृत्ताजीवनिभानि शौरिः ।

सम्प्रविलासानि ददर्श तासां वक्त्राणि वाचालविहोचनानि ॥ ५९ ॥

Sri Krishna saw their (cowherdresses) faces with a graceful movement of eye-brows and with speaking eyes, which bent aside with love and shyness, shone like lotuses turned round.

निष्कुञ्जस्नेहरसानुविद्वान् निष्पन्दमन्दालसनिर्निमेषान् ।

वंशेन कृष्णः प्रतिसंबभाषे वार्ताहरान् वामदृशां कटाक्षान् ॥ ६० ॥

Sri Krishna replied with His flute, the messages of side-long looks of women, which were wet with the juice of unchecked love, steadfast, dull, returning from the object with shyness and without winking.

अस्त्रिक्षितं तुम्बुकनारदाघैराभीरनाटयं नवमास्थितेन ।

जगत्सलीलं जगदेकधाम्ना रागाग्निना रञ्जयतेव विशम् ॥ ६१ ॥

Sri Krishna, the one Abode of all the worlds and the Ocean of love, sang sportively as if delighting the whole world, performing a new country-dance which was not learnt by Tumburu, Narada and others.

अपतपासैकतमाभितानां रागोदधौ कृष्णमुखेन्दुनुभे ।

इस्ताबलम्यो न बभूव तासां ह्रस्वक्ष्मणां ह्रस्वलिकाप्लुतानाम् ॥ ६२ ॥

There was no support of hand in the middle of the ocean of love, agitated by the Moon of Krishna's countenance to them, standing upon the sandy bottom of shyness, with eyes open upwards, the waves of longing for having Him as their husband rushing over them.

अयन्निस्तस्यैरगतिः स तासां संभावितानां करपुष्करेण ।

प्रस्विन्नगण्डः प्रणयी चकाशे मध्ये वक्षानामिव वारणेन्द्रः ॥ ६३ ॥

The Lover, Sri Krishna, whose motion was unchecked by Karma or anything shone with His cheeks full of sweat, in their midst, like a big elephant (with its temples covered with ichor) in a circle of female elephants.

विमोहने बल्लवगेहिनीनां न ब्रह्मचर्यं विभिदे तदीयम् ।

संवत्स्यते बालकजीवनं तत् सत्येन येनैव सतां समञ्जम् ॥ ६४ ॥

In spite of His enjoyment with the wives of cowherds His chastity did not become corrupt. That this chastity of His was the means of protecting the burnt child, namely Parikshit in the presence of the Virtuous (like Vyasa) is a proof for this.

स्वसंभवं कृष्णमवेष्टमाणो बन्धुप्रसूतं च बलं ब्रजेभ्यः ।

निसर्गमैश्या नियतैकभावौ न्ययुद्धन्त तौ वत्सकुलानि गोप्सुम् ॥ ६५ ॥

Seeing Sri Krishna as his son and Balarama as the son of his relative and that they were friends by nature and had the same feelings and thought also Nandagopa ordered them to protect the herds of calves.

अनन्यतन्त्रः स्वयमेव देवान् पद्मासनादीन् प्रबनय्य रक्षन् ।

स रक्षकः सीरभृता सहाऽऽसीत् नेता गवां नन्दनियोगवर्ती ॥

Being under the control of none and Himself being the creator and protector of Brahma and

others, the Lord now became the protector of cows along with Balarama under the control of Nanda.

कथं ब्रजेच्छर्करिक्तान् प्रदेशान् पद्मयामसौ पल्लवकोमलाभ्याम् ।
इति स्तुतस्तन्यरसा यज्ञोदा चिन्तार्णवे न प्लवमन्वविन्दत् ॥ ६७ ॥

How will He be able to walk with His feet soft like sprouts, over gravelly places in the forest? Thinking thus, Yasoda, with her milk-oozing breast did not find a boat to get out of the ocean of anxiety.

विहारवित्रासितदुष्टसत्त्वो मृगेन्द्रपोताविव चीरवेष्टौ ।
बभूवतुः श्लाघ्यैस्तेन भुञ्जा बाह्वौ युवानाविव तौ बलाढ्यौ ॥ ६८ ॥

The two boys acting bravely like lion-cubs and easily threatening the cruel beasts away, were, with their ever-lasting glory, like two strong men.

सिन्दूरितौ वस्त्रपरागजालैः सितासितौ बालगजाविव द्वौ ।
उदारलीलापुपलक्ष्य गोप्यः सर्वास्तदाऽनन्यबद्धा बभूवुः ॥ ६९ ॥

Then, the cowherdesses were completely overcome by the love-charm, on seeing the two, whose deeds were wonderful and who being completely covered by the clouds of dust raised by calves appeared like two black and white elephants covered with red lead.

गोषायमाने पुरुषे परस्मिन् गोरूपतां वेदगिरो भजन्त्यः ।
मयैरसेवन्त पदं तदीयं स्तोमप्रतिच्छन्दनिमैः स्वशब्दैः ॥ ७० ॥

When the supreme Lord assumed the form of a cowherd, the Vedas taking the form of cows, attached themselves to His feet, with their auspicious cries "Humba", which were like the echoes of "Havu," of Samaveda (गो—i) Veda, ii) cow; so, Gopa means protector of cows (गो) as well as Vedas (गो). The protector of vedas became protector of cows, assuming the form of a 'Gopa' when the Vedas became cows.]

अबालिशो बालिशवत् प्रजानां प्रख्यापयन् आत्मनि वारतन्त्र्यम् ।
न्यदर्शयत् विश्वपतिः पशूनां वन्द्ये च मोक्षे च निजं प्रभुत्वम् ॥

The Lord of the Universe, though really not a child, exemplified His sole power to bind souls in wordly life and to liberate them from it, by His binding and unbinding the cows, showing to all people His dependence like a child.

आत्मोपमर्देऽप्यनुमोदमानादात्माधिकं पालयतश्च वत्सान् ।
गावस्तदानीमनघामविन्दन् वात्सर्यशिक्षामिव वामुदेवात् ॥ ७२ ॥

Even when the calves were troublesome to Him by rubbing against His feet and so on, Sri Krishna was feeling happy and took care of them more than of Himself, by which, then, the cows appeared to receive a good teaching, as to how affectionate they should be to their calves.

योऽसावनन्तप्रसुत्तैरनन्तेनिर्विध्यते नित्यमनन्तधूमा ।
चेमानिहानां प्रथमः स देवो वत्सैरलोलिषत् वत्सलात्मा ॥ ७३ ॥

The Lord, the greatest among Gods, whose glory is endless and the happiness of being always in whose presence is enjoyed by Anantha and others, now allowed the calves with great kindness, often to lick His body.

महीयसा मण्डितपाणिपद्मं दध्यन्नसारेण मधुप्लुतेन ।

दृष्ट्वा ननन्दुः क्षुब्धयाऽन्वितास्तं वत्सानुचर्यासु वयस्यगोषाः ॥

The cowherd boys of his age feeling hungry by following calves, rejoiced when they saw Him with His hands looking beautiful with a big ball of boiled rice mixed with co-agulated milk, with covering of honey.

स्वादनि वन्यानि फलानि तैस्तैः स्निग्धैरुपानीयनिदक्षितानि ।

रामाय पूर्वं प्रतिपाद्य शेषैः स पिप्रिये सादरभुज्यमानैः ॥ ७५ ॥

When sweet forest fruits were brought and shown to Him by His friends (cowherds and foresters) as sweet ones, He first gave them to Balarama and satisfied Himself by eating the remainder, with pleasure along with His friends.

ताभ्यां तदा नन्दनिदक्षिताभ्यां रक्षावतीं रामजनार्दनाभ्याम् ।

विशेषभोग्याममजत् विभूतिं वृन्दावनं व्यापृतधेनुवृन्दम् ॥ ७६ ॥

Brindavana, where many herds of cows were spread, being protected by Balarama and Sri Krishna, by the order of Nanda, became highly enjoyable for its richness (in flowers, fruits, grass etc. etc.)

अगाधकासारमहीनक्षप्यमतीक्ष्णसूर्ये तदवच्छवातम् ।

प्रच्छाद्यनिद्रायितचेनुवत्सं प्रौढे निदावेऽपि बभूव भोग्यम् ॥ ७७ ॥

That Brindavana with deep lakes, abundant grass, the sun being mild the wind being not wild cows and calves sleeping under the shades of trees was enjoyable even in the hot summer.

न व्याधिपीडा न च देस्यशङ्का नासीत् गवां व्पाघभयं च तस्मिन् ।

स्वबाहुकश्येन बलेन सार्वं नारायणे रक्षति नन्दलक्ष्मीम् ॥ ७८ ॥

When God Narayana protected the property of Nanda, with Balarama as His arm, there was no trouble of diseases and danger from demons and tigers to the cows.

निरीतयस्ते निरपायवाञ्छाः निःश्रेयसादप्यधिकप्रमोदाः ।

प्रपेदिरेऽपूर्वपुणानुभूतिं गोपास्तदा गोक्षरि वासुदेवे ॥ ७९ ॥

While Sri Krishna was their protector the cowherds being free from the six "Ithis" (calamities) with their desires ever fruitful and with happiness greater than that of "Moksha", felt themselves to be living in a Yuga other than the four known ones.

वत्सानुचर्याचतुरस्य काले वंशस्वनैः कर्णं मुखां विधातुः ।

गतागतप्राणदक्षामविन्दन् गोपीजनास्तस्य गतागतेषु ॥ ८० ॥

The life of cowherdesses went away with the going away and returned with the coming back of

Sri Krishna, clever in following the calves, and pouring Nectar into their ears with the sound of His flute.

आघ्रातवस्मानमरण्यभागेष्वारण्यकैराश्रितधेनुमावैः ।

केनापि तस्यापहृतं किरीटं प्रत्याहान् प्रैक्षत पत्रिनाथः ॥ ८१ ॥

Garuda, bringing the crown of Sri Krishna, which had been taken away by some one, saw Sri Krishna, whose path was smelt by the 'Aranyakas'-assuming the form of cows in the forest. [To submit the crown, he came searching and found Him].

देवस्य दुग्धोदस्यस्य देस्याद्वैरोचनाद्व्यालङ्घ्योपनीतः ।

कुण्डस्य मौली कुतर्षईच्छे न्यस्तः किरीटो निबिडीबभूव ॥ ८२ ॥

The crown of the Lord lying on the milky ocean was brought by Garuda from Bali, the son of Virochana and placed upon Sri Krishna's head adorned with peacock feather and became fit to it. [As He was the same as Sri Narayana lying on the Milky ocean from whom the crown had been formerly stolen by Bali.]

समाहितैरग्निषु यायजूकैरधीयमानानि हवींषि भोक्ता ।

भक्तैकलभ्यो मगवान् कदाचित् पत्नीमिरानीतमशुबद्धं भोज्यम् ॥

Sri Krishna, the eater of only such oblations as are thrown into the fire by attentive-minded performers of sacrifices, becoming easily accessible to the

devotee, once ate the eatables brought to Him by the wives of the sages.

Note: [Once, Sri Krishna was wandering in the forest with His followers. They became very hungry and were very badly in need of food. Sri Krishna sent them for food, to sages who were performing sacrifices near about that place, with plenty of food. The sages refused to give them food. Again, He sent them to the wives of the sages, asking them to send food through them. At once, the women themselves arrived with sumptuous food in quick response to the request. Sri Krishna ate the food along with His cowboys with great joy, to His heart's content, by which the sacrifice became much more fruitful than as if it had been completed by the sages. The sages felt ashamed for having refused to send food. Ladies are not eligible to perform any sacrifice as it is said "न पत्नी जुहुवात्" Still Sri Krishna ate the food offered by them, because they dedicated their heart and soul to Him. This is a splendid example to show how easily He is accessible to devotees, irrespective of their sex,]

कराम्बुजस्पर्शनिमीलिताङ्गान् आमर्शयन् राकलितार्थनिद्रान् ।

वत्सान् अनन्याभिमुखान् स मेने प्रह्लाकृतीन् भक्तिभरावनम्रान् ॥

He thought the calves, which were stooping in front of Him with eyes shut by the happiness of the touch of His lotus-like hand and which became half sleepy when he touched them from head to foot, to be bent with the weight of devotion.

रोमन्धफेनाश्रितसुग्विभागैरस्पन्दनैर्धनिमीलितक्षैः ।

अनादृतस्तन्यरसैर्मुकुन्दः कण्डूयितैर्निर्वृतिमाप वत्सैः ॥ ८५ ॥

Sri Krishna felt Himself happy with the calves which had the corners of their mouths full of the foam of rumination, which with their half-shut eyes were motionless and which being scratched by Sri Krishna did not care even for milk.

सिषेबिरे छादलितान् प्रदेशान् कृष्णस्य धाम्ना मणिमेचकेन ।

वसुन्धरायामपि केवलायां व्यापारयन्तो वदनानि वत्साः ॥ ८६ ॥

Even the barren ground appeared to the calves grassy by Sri Krishna's rays, dark-blue as those of an emerald, falling upon it. So, they stooped and began to work with their mouth on it.

नवप्रसूताः स तदा वनान्ते पर्यास्वनीरप्रतिमानदोहाः ।

परिभ्रमभ्रान्तपदान् अदूरात् प्रत्यागतान् पाययते स्म वत्सान् ॥

He caused the milk-cows which had recently delivered and which had an incomparably great amount of milk, to allow their calves to drink milk, which calves, getting tired of the gambols on the forest ground, returned before going far (even without allowing them to be milked.)

निविश्य मूलेषु वनद्रुमाणां निद्रायितानां निजतर्णकानाम् ।

अङ्गानि गाः सादरमालिङ्गन्तीरमस्त संभाव्यगुणाः स्वमातुः ॥ ८८ ॥

Seeing the cows lick their calves, which were sleeping under the shade of forest trees, Sri Krishna thought that their affection would be appreciated even by His mother (or thought their affection to have been obtained from His mother.)

स नैजकीः प्रस्यहमातपान्ते प्रस्युक्तघोषा इव वत्सनादैः ।
मधूनि वंशस्वनिभिः प्रयच्छन् निनाय भूयोऽपि निवासभूमिम् ॥

Every day in the evening, He, pouring honey with the sound of His flute drove the cows to whose cry the calves seemed to reply with their cries, again to the cow-pen.

समाव्रजन् विश्वपतिर्व्रजान्तं गोभिः समं योपविलासिनीनाम् ।
उल्लासहेतुः सवभूव दुरादुषन् विवस्वानिब पद्मिनीनाम् ॥ ९० ॥

The Lord of the Universe entering the village at its extremity with the cows was the cause of pleasure to the cowherdesses as the Sun rising at a distance is to the lotuses.

निवर्तयन् गोकुलमाप्तवञ्चो मन्दायमाने विवसे मुकुन्दः ।
प्रियादृशा पारणया स्वकान्त्या वर्धयितुं व्यातनुतेव विश्वम् ॥ ९१ ॥

Sri Krishna returning in the evening, made, with His lustre pleasing to the eyes of His wives, the Universe appear as if covered with pea-cock feathers.

बालं तरुण्यस्तरुणं च बालास्तमन्वरज्यन्त समानभावाः ।
तद्वद्भूतं तस्य विलोमनं वा तस्यैव सर्वहिरसात्मता वा ॥ ९२ ॥

The boys found Him a boy and loved Him with similar thoughts and feelings and the young women found Him a young man and loved Him with similar thoughts and feelings, (though there was difference of age 'between them and Sri Krishna.) This was either wonderful deceit or adopting His form appropriate to the feelings of all (being praised by the Veda as 'रसो वै सः')

अवेदिषातां पृथुकौ पितृभ्यां तारुण्यपूर्णां तरुणीजनेन ।

वृद्धौ पुरावृत्तविशेषविद्धिः कल्पेन्द्रजालाविव रामकुण्ठौ ॥ ९३ ॥

Balarama and Krishna who appeared to practise jugglery, were thought to be children by the parents, young men by the young women, and Ancient beings, by those who were well-versed in Ithihasa, or ancient history.

अथापदानं मदनस्यदातुमादातुमालोकयतां मनांसि ।

नवं वयो नाथसमं प्रपेदे गुणोत्तरं गोपकुमारिकाभिः ॥ ९४ ॥

Then, the cowherd-girls, who were the apsaras incarnate, attuned suitably to the youth of Sri Krishna, their maturity, which with its fine accomplishments increased the power of Cupid and attracted the minds of spectators.

अनङ्गसिन्धोरमृतप्रथिम्ना रसस्य दिव्येन रसायनेन ।

महीयसीं प्रीतिमवाप तासां योगी महान् यौवनसंभवेन ॥ ९५ ॥

The great saint (Sri Krishna) was much pleased when they attained maturity, which was the nectar of

the Ocean of love and the divine elixir to 'Sringara' sentiment. [sentiment of sexual passion or erotic sentiment.)

विजृम्भमाणस्तनकुङ्कुमलानां व्यवतोन्मिषद्विभ्रमसौरभाणाम् ।
मधुव्रतत्वं मधुराकुतीनां लेभे लतानामिव वल्लवीनाम् ॥ ९६ ॥

Sri Krishna was to the beautiful-bodied cow-herd-girls, with their enhancing bud-like breasts and their growing fragrance-like sports,—as a bee is to fine creepers with their growing breast-like buds and with their well-increasing sport-like fragrance.

अतिप्रसङ्गादवधीरयन्त्या प्राचीनया संयमितो नियत्या ।
पाञ्चालकन्यामिव पञ्चश्रुता धर्मः सतीरादव तादृशीस्ताः ॥ ९७ ॥

The enjoyment of the Cowherdesses with Sri Krishna was bound by His former promise to them and hence it was a Dharma to them, which does not allow itself to be stretched to other women, as in the case of Draupadi who married five husbands, by a Dharma bound by some former favour of God, peculiar to her alone, not to be stretched to other women.

दिक्कागजानामिव शक्राणां मृङ्गाग्रनिर्भिन्नशिलोच्चयानाम् ।
स तादृशा बाहुबलेन कण्ठान् निपीडय लेभे पणितेन नीलाम् ॥ ९८ ॥

Having smashed to pieces the necks of the bulls which with the tips of their horns had broken mountains to pieces and which resembled the quarter-

elephants, Sri Krishna obtained Neela by this betting of the strength of His arm.

करेण दम्भोलिकठोरतुङ्गान् देहान् पृथून् दानवदुर्वृषाणाम् ।

विमृष्य नूनं विदधे मुकुन्दः प्रियास्तनस्पर्शविहारयोग्याम् ॥ ९९ ॥

In pressing to death the huge bodies of wicked and mighty demon-bulls which were tall and hard like Vajrayudha, Sri Krishna was certainly, making His hand fit for the sport of pressing the breasts of His beloved, Neela.

आत्मीयपर्यङ्कभुजङ्गकल्पौ अक्षेप्यरक्षापरिधौ पृथिव्याः ।

नीलोपधानीकरणात् स मेने भूयिष्ठधन्यौ भुजपारिजातौ ॥ १०० ॥

Sri Krishna considered His Parijatha-like arms, which appeared like the body of His bed-serpent and which seemed like iron bars which cannot be cast off for protecting the earth, much blessed since they served the purpose of a cushion to Neela.

रागादिरोगप्रतिकारभूतं रसायनं सर्वदञ्जानुभाव्यम् ।

आसीदनुष्येयतमं मुनीनां दिव्यस्य पुंसो दयितोपभोगः ॥ १०१ ॥

Sri Krishna's enjoyment with His beloved (Neela), which was the remedy for diseases of love and its consequences, and which was an elixir that could be used at all times, was highly worthy to be meditated upon by sages.

अनुदुता नूनमनङ्गवाणैः सुलोचना लोचनभागधेयम् ।

प्रत्यग्रहीषुः प्रतिसंनिवृत्तं त्यक्तेतरैरक्षिमिरात्मना च ॥ १०२ ॥

The beautiful-eyed cowherdesses, having been pursued by the arrows of Cupid due to separation from Him, received the pleasant-looking one with steady looks and minds when He returned (from Videha).

ब्रजोपकण्ठे विधुधानुभाव्यो गोपीजनैरात्मगुणावदातैः ।
समावृतो नन्दसुतश्चकाशे तारागणैरिन्दुरिवान्तरिक्षे ॥ १०३ ॥

The son of Nanda, who deserves to be meditated upon by wise men, being encircled near the village by the pure-hearted cow-herdesses, shone as the Moon, whose disc is shared by the gods among themselves, shines in the sky encircled by stars which are themselves brilliant.

हत्वा सयूथं तृणराज्यवण्डे रामाच्युतौ रासमदैत्यमुग्रम् ।
अतोषयेतां मृक्षमात्मभृत्यान् स्वाद्यैः सुधापिण्डनिमैः फलौघैः ॥

Having killed the fearful ass-shaped Dhenuka with his followers in a palm-grove, Balarama and Sri Krishna pleased their servants well with a large number of sweet fruits, which appeared like nectar-balls.

कदाचिदासादितगोपवेषः क्रीडाकुले गोपकुमारवृन्दे ।
स्कन्धेन संगृह्य बलं बलीयान् दैत्यः प्रलम्बो दिवमुत्पपात ॥ १०५ ॥

Once, the demon Palamba of enormous strength, having disguised himself like a cowherd in the

midst of the group of cowherd boys who were playing, took Balarama by the shoulder and rose to the sky.

पपात भूमौ सहसा स दैत्यस्तन्मुष्टिना ताडितशीर्णमौलिः ।

महेन्द्रहस्तप्रहितेन पूर्वं वज्रेण निर्भिन्न इवाचलेन्द्रः ॥ १०६ ॥

Being beaten by Balarama, the demon fell down with his head shattered to pieces as a big mountain did formerly, being broken by Indra with his thunder-bolt.

स्ववाससा कलप्तककङ्कलक्ष्मीः कान्त्या दिशश्चन्द्रिक्येवलिस्पन् ।

राज रामो दनुजे निरस्ते स्वर्भानुना मुक्त इवोदुराजः ॥ १०७ ॥

When the demon was destroyed, Balarama, making the quarters smeared with moon-light with his rays and spotted with his cloth, shone like the Moon just freed from Rahu.

विनैव रामेण विभुः कदाचित् संचारयन् धेनुगणं सवत्सम् ।

वनश्रिया द्रविलोमिताक्षः कंचित् ययौ कञ्चमदृष्टपूर्वम् ॥ १०८ ॥

Once, Sri Krishna, without having Balarama with Him, went, grazing the herd of cows and calves to a river-bank, never seen before, being drawn to a distance by the beauty of the forest.

यदृच्छया चारितधेनुचक्रः कूलान्तिके विश्वजनानुकूलः ।

कलिन्दजां कालियपक्षगस्य क्ष्वेलोद्गमैः कञ्जलितां ददर्श ॥ १०९ ॥

Sri Krishna, the well-wisher of all the people, driving the cows as He liked near the bank saw the

river Yamuna whose waters were made as black as Collyrium by the poison gushed forth by the serpent Kaliya.

विषाग्निना मृष्टुरितप्रताने वैरोचनीतीरवनावकाशे ।

महीन्द्रमास्कन्दितुमग्यरुक्षत् काष्ठाकृतिं केचन नीपवृक्षम् ॥ ११० ॥

He got up, to kill the great serpent, a neepa tree looking like a dry piece of wood in the bank-forest of the Yamuna river, burnt completely by the fire of poison.

मधुद्रवैरुच्येण हर्षभाष्पा रोमाश्रिता केसरजालकेन ।

पत्ताङ्कुरैश्चित्तनुयुक्ताशे कृष्णाश्रिता शुष्ककदम्बशाखा ॥ १११ ॥

The dry Kadamba branch uniting with Sri Krishna shone as if it shed clear tears of joy with the flowing of honey, as if it had its hairs erect out of joy by the large number of filaments and as if it had paintings throughout by its sprouts. [The tree became full of flowers and fruits etc. by uniting with the God.]

निपत्य संक्षिप्तपयोधिकल्पे महाहृदे मन्दरपोतरम्यः ।

विषव्यपोहादमृतं विधातुं स्वादूदयं क्षोभयति स्म सिन्धुम् ॥ ११२ ॥

Jumping down into the deep pool, appearing like a small ocean, Sri Krishna, beautiful like a small Mandara Mountain, agitated the river (Ocean) in order to render the water sweet by removing the poison.

कृताहतिः कृष्णनिपातवेगादानद्रूपा विततैस्तरङ्गैः ।

सर्पापसारौषधिसंप्रयुक्ता भेरीव सा भीमतरं रास ॥ ११३ ॥

Being beaten by the great force of Sri Krishna's fall and being bounded by the spreading waves, the river, made a fearful noise like a drum smeared with the juice of the serpent-driving plant.

प्रसक्तकुष्णद्युतिमिस्तदीयैः पृथक्कणैरुत्पतितैः प्रतूर्णम् ।

बहस्यताऽऽद्योतितमन्तरिक्षं पीतान्वकारैरिव तारकौवैः ॥ ११४ ॥

Shining with the water particles at once risen being mixed up with the rays of Sri Krishna, the sky appeared as if shining with a multitude of stars which drank in the darkness.

उदग्रसंरम्भमुदीक्ष्य भीतास्ताक्षर्यध्वजं ताक्षर्यमिवाऽऽपतन्तम् ।

प्रपेदिरे सागरमाभ्रितौघाः काकोदराः कालियमाप्रशेषाः ॥ ११५ ॥

Seeing Sri Krishna running against them like Garuda with fearful rage, all the serpents, except Kaliya, reached the ocean with the stream.

अयाम्भसः कालियनागमुग्रं व्याप्ताननं मृत्युमिवोजिहानम् ।

भोगेन बध्नन्तमपोह्य शौरिः प्रह्वीकृतं तत्फणमारुरोह ॥ ११६ ॥

Then, when the fierce Kaliya, with his mouth wide open (to bite Him), like that of Death, rising up the surface of water, coiled round Sri Krishna, who disabled him, bent his hood and stood upon it.

सद्यो महानीलमयीं मुकुन्दः सपञ्चरागामिव पादपीठीम् ।

क्रामन् फणां कालियपञ्चगस्य ग्रस्तोदितो भानुरिवाचभासे ॥ ११७ ॥

Treading down at once the hood of Kaliya which appeared like a foot-base made of sapphire with a ruby in it, Sri Krishna shone like the sun just emerging from the eclipse of being seized by Rahu.

फणामणीनां प्रमयोपरक्ते खेलन् बभौ चक्रिणि चक्रपाणिः ।

प्रदोषसिन्दूरितमम्बुवाहं प्राचेतसो नाग इवोपमृदुनन् ॥ ११८ ॥

Sporting up on the body of the serpent which was rendered red with the splendour of hood-gems, Sri Krishna shone like the elephant of the western quarter treading under its feet a cloud red with twilight.

प्रणेषुषां प्राणभृतामुदीर्णं मनो विनेष्यन् विषमाक्षवक्त्रम् ।

अकल्पयत् पन्नगमर्दनेन प्रायेण योग्यां पतगेन्द्रवाहः ॥ ११९ ॥

Sri Krishna danced upon the heads of Kaliya whose eyes and faces were very cruel and odd-numbered also. Human mind has the five senses for its faces which are also cruel and odd-numbered. By treading down the hoods of Kaliya and dispelling its poison, Sri Krishna appeared to be practising, as it were, how to tread down the minds of those who bow at His feet. (To dispel their poison like vanity or hankering after temporal pleasures.)

तद्भोगवृन्दे युगपन्मुकुन्दश्वारीविशेषेण समैक्षि नृत्यन् ।

पर्याकुले वीचिगणे पयोधेः संक्रान्तत्रिम्बो बहुधेव चन्द्रः ॥ १२० ॥

Sri Krishna dancing upon the multitude of his hoods, in such a manner that His legs, knees and

hips shook much, appeared like the Moon severally and simultaneously reflected upon a number of moving waves of the Ocean.

तदुत्तमाङ्गं परिकल्प्य रङ्गं तरङ्गनिष्पन्नमृदङ्गनादम् ।

प्रशास्यमानस्त्रिदशैरकार्षीदव्याहतामारभटीमनन्तः ॥ १२१ ॥

Having made the heads His stage where the waves served the purpose of drums performed an un-impeded and bold dance being praised by the Gods.

एकेन हस्तेन निपीडय वालं पादेन चैकेन फणामुदग्राम् ।

हरिस्तदा हन्तुमियेष नागं स एव संसारमिवाश्रितानाम् ॥ १२२ ॥

Pressing the tail with one hand and pressing the fearful hood with one foot. Sri Krishna wished to destroy the serpent just as he would put an end to the wordly life of the devoted.

स षक्नोतीनां प्रणिपातमाज्ञां द्रवीभवन् दीनविलापभेदैः ।

प्रसादितः प्रादित भर्तृभिक्षां किमस्य नः स्यादपदं दयायाः ॥ १२३ ॥

His heart melting by the pitiable cries of the prostrated female serpents, Sri Krishna, being propitiated, gave them, the alms of their husband. Who among us, is not the object of His mercy ?

लोलापतञ्चरणलीलाहतिधरितहालाहले निजफणे

नृत्यन्तप्रतिघकुत्स्यं तमप्रतिममत्यन्तचारुवपुषम् ।

देवादिभिः समयसेवादरत्वरितहेवाकघोषमुखरै-

र्दृष्टावधानमथ तुष्टाव शौरिमहिरिष्टावरोधसहितः ॥ १२४ ॥

The serpent joining with his beloved wives praised Sri Krishna of very beautiful form whose actions were unchecked, who had no equal, who was dancing upon his hood, which being slightly beaten by His dancing feet gushed forth the poison and who was looked at with attention by the gods and others who, being eager and hasty to see Him, were noisy with their joyful cries.

हरिचरणसरोजन्यासधन्योत्तमाङ्गः श्रमितागरुभीतिः सानुबन्धः सनामः
युगविरतिदशायोयोगनिद्रानुरूपः शरणमशरणः सन् प्रापश्चर्यातदीयाश्च

The serpent whose hood was rendered blessed by the placing thereon of Sri Krishna's lotus-like feet joining with all his relations and finding protection no where else, and by which he became free from fear of Garuda, sought shelter in the (middle of the Ocean, which is the bed of Sri Krishna fit to sleep on for 'Yoganidra' at the end of the Yugas.

Note [Formerly Kaliya was in the ocean itself. Being defeated by Garuda and fearing his frequent attack, he had come to the river Yamuna where Garuda could not enter, due to Soubhari's curse. Now, his fear from Garuda was gone by Sri Krishna's favour. So, he went back to the ocean]

विविधमृनिगणोपजीव्यतीर्था विगमितसर्पगणा परेण पुंसा ।

अमज्जत यमुना विशुद्धिमग्र्यां श्रमितबहिर्मतसंप्लवा त्रयीव ॥ १२६ ॥

When the crowd of serpents was driven away by Sri Krishna, the river Yamuna obtained great

clearness, with its water useful to sages like the three Vedas which obtained clearness and became useful to sages when all other religions were put down.

भवधूतमुज्ज्वलसङ्गदोषा हरिणा सूर्यसुता पवित्रिता च ।

अपि तत्पदजन्मनः सपत्न्या बहुमन्तव्यतरा भृशं बभूव ॥ १२७ ॥

When the evil of her union with the serpent (Paramours) was removed by Sri Krishna, and when she was made holy (by Himself bathing in her waters) the daughter of the Sun became highly respectable even to the river Ganges who has arisen from the foot of Sri Vishnu.

श्रीः

श्रीमन्नगमान्तमहादेशिकविरचितं

पञ्चमः सर्गः

ततः समानीतरसालपाकः संवीजयन्पाटलगन्धवाहैः ।

निरूढमल्लीविभवो निदाघः सीरायुधं शौरिसङ्घं सिषेवे ॥ १ ॥

After the crushing of Kaliya, the Summer season,— in which the glory of the jasmine was established, which brought about the ripening of mangoes, and which made gentle breezes, laden with the fragrance of the patala flowers blown all around,— attended upon Balarama, the wielder of the plough, foot with (his brother) Sri Krishna.

अविभ्रतीनां कुचकुम्भकस्यामालिप्तकर्पूरहिमोदकानाम् ।

स सुभ्रवां देहगुणेन यूनामासीद्वसन्तादपि माननीयः ॥ २ ॥

That Summer season was more commendable than even the spring season, to the youths, on account of the charm of the bodies of ladies due to the non-wearing of the upper garments on their breasts and due to the swearing of the cool icy waters mixed with camphor.

विहारयूना भजता स्वयं तद् व्रजाङ्गनाविभ्रमकिंकरत्वम् ।

नितान्तधन्याः स्वगुणैरभूवन्निर्विश्यमाना क्रतवः क्रमेण ॥ ३ ॥

At that time, the seasons one after the other—being enjoyed on account of their various qualities by that sportive youth, Sri Krishna, who by Himself had assumed subservience of the graceful actions of love of the cowherdesses—became highly gratified.

कृतावसेका इव कृष्णगीतिर्वनदुमा वर्धिततुङ्गशृङ्गाः ।

अयत्नलब्धानि गवां बभूवुः स्थायीनि वर्षातपवारणानि ॥ ४ ॥

The trees of Vrindavana, watered as though with the songs of Krishna, grew to great heights, and became stationery umbrellas that were obtained even without any effort, for protection from the wind and the sun.

वमञ्ज वातः प्रबलो न वृक्षाश्च तिग्मरश्मिः सलिलं तताप ।

ददाह वन्यां न च तत्र दावः संरक्षिता यत्र गवां स देवः ॥ ५ ॥

In that Vrindavana where Lord Krishna was the protector of the cows, the storms of Summer did

not fell the trees; the scorching sun did not boil the waters, and the wild fire did never burn the forest.

गावो महिष्यश्च गभीरनादाः सञ्चारिताः शार्ङ्गभृता यथार्हम् ।

कलिन्दकन्यामवगाह्य काले घर्मापदा संपदमेव मेजुः ॥ ६ ॥

The cows and the buffaloes bellowed energetically, being led to suitable places by Sri Krishna, with the sound of the horn which He held in His hand, and gained happiness alone even through the hazards of Summer, bathing in the waters of the Yamuna whenever they desired.

गतेऽपि भूयिष्ठगुणे वसन्ते गोपाः सुखं चारितगोधनास्ते ।

कलिन्दजानूपसमीपभाजः कालं कठोरतपस्यनैषुः ॥ ७ ॥

Though that spring season of many merits had passed, the cowherds were comfortably grazing their cattle and spent the summer season of excessive heat, halting on the skirts of the waters of the river Yamuna.

वितेनिरे जङ्गमधामकल्पैरनोमिरभ्यासितचत्वराणि ।

निदाघवर्षानुगुणानि गोपाः स्थानानि गोवत्सगुणोचितानि ॥ ८ ॥

The cowherds constructed spacious residences that were fit for keeping the calves and cows separately and being capable of facing the Sun and the rains, and in the yards of which, carts that were like moving houses, were stationed.

अकालकाल्येन परेण पुंसा साम्यं गतानामिव बल्लवीनाम् ।

सुखाय सर्वे समया बभूवुः स्वैः स्वैरविच्छिन्नगुणैर्विशेषैः ॥ ९ ॥

All the seasons (like the summer, rainy season and others), with their own inseparable characteristic features, happened to please maidens of Vrindavana (the cowherdesses) who had, as in the state of salvation, gained similarity with the supreme person, who could not be disturbed by time.

सुधाप्लवस्रैरसस्त्रीममिख्यां वनाश्रिते वर्षति कृष्णमेघे ।

अप्यं दिनेऽप्याददिरे विहारान् गावः प्रक्षामं गतधर्मतापाः ॥ १० ॥

As Sri Krishna, the dark cloud of Vrindavana, showered brilliance that was of the form of a plentiful bath of nectar, the cows of Nandagokula, being relieved of the heat, enjoyed moving as they pleased even during mid-day.

तापापहन्तुः स्वपदा श्रितानां तत्तादृशा तस्य समीक्षणेन ।

न तस्य गोवाङ्मुषितस्य जज्ञे वनस्य वातातपवह्निपीडा ॥ ११ ॥

By such glances of Sri Krishna who destroys all afflictions of those who seek refuge with His feet, that forest occupied by the cowherds, was not afflicted by storm, heat and rain.

प्रसाधिताः पाटलपुष्पजालैः प्रच्छाद्यनिद्राश्रमितोपतापाः ।

दिनावसानस्नपनेन शीता गोप्यः प्रियैर्निर्विविशुर्निशीथान् ॥ १२ ॥

Being freed from the heat of summer by sleeping under the shady trees, getting their bodies cooled by the evening-bath and being bedecked with the bunches of patala flowers, the cowherdesses enjoyed the nights with their lovers.

निदाघतैक्ष्ण्यादिह दृष्टसत्त्वाः क्षोभं गवां कुर्युरतिक्षुधार्ता ।

इतीक्ष्माणः सहजेन सार्धं व्यधत्त नाथो मुगयाविहारम् ॥ १३ ॥

Thinking that the wild animals suffering from excessive hunger due to the severe heat of summer, might cause torment to the cows of Vrindavana, Lord Krishna, engaged Himself in the sport of hunting along with His brother Balarama.

प्रसक्तगङ्गायमुनानुषक्त्या भासा तयोराहितगाढमोहाः ।

अयत्नलभ्योपगमास्तदासन्व्यालाः क्षुणादर्भकवेधयोग्याः ॥ १४ ॥

Then, the wild beasts like the tiger and others, became at once fit to be easily attacked by even children who could approach them, without any effort, as they were under the powerful spell of the radiance of Sri Rama and Krishna who were like the confluence of the Ganges and the Yamuna.

अनुप्रयातैरिव देवमायामच्छेदनीयैरपि दिग्गजानाम् ।

वर्तं तदन्तर्गतसत्त्वजानं पाशैरवारुन्धत वत्सपालाः ॥ १५ ॥

The protectors of the calves (the followers of Sri Krishna) tied all around, the bonds, that were like the Maya or illusion of the Lord with which all souls are tied like beasts, to obstruct the cruel animals that were within the forest, from going out. The bonds were such that they could not be broken even by the quarter-elephants.

अनन्तलीलोचितभूमिकासैरावेदितान्वेदवनेचरेन्द्रैः ।

यथाः समास्थाय गृहीतचापा गुप्तस्मितिं गोपमुता वितेजुः ॥ १६ ॥

The cowboys armed with bows, kept watch hiding themselves on the paths shown by the Vedas, dressed in the manner of hunter chiefs befitting the sport of Sri Krishna.

क्षणादनिर्घार्य निदानमेदं दत्तापह।सैर्वनदेवताभिः ।

मृगायितं तत्र मृगेन्द्रमुख्यैः सिंहायितं गोकुलसारथ्यैः ॥ १७ ॥

The sylvan goddesses laughed mockingly at the wild animals like the lions etc., that behaved in a moment, like the deer and the dogs of Gokula, that behaved like lions (when let loose), without determining the root cause responsible for it. (namely, the result of Sri Krishna's greatness.)

परिस्फुरत्कृत्तिमसत्त्वजातैः प्रसारितैः श्यामपटैर्वनान्ते ।

स्वयं तिरोधाय तदर्हशब्दा गोपा मृगान्गूढचराश्चकषुः ॥ १८ ॥

The cowherds spread out inside the forest, dark sheets of cloth, on which the forms of the wild beasts were brilliantly painted, and moving unseen behind them, making sounds similar to theirs, drew the beasts near them.

शतावरीदायनिबद्धमूर्ध्नः शार्ङ्गध्वनित्रासितसिंहयूथान् ।

अनीकनाथप्रमुखानकार्षीदग्रेसरान्व्याधतनूनन्तः ॥ १९ ॥

Sri Krishna made Sri Vishwakshena and others, — who had assumed the form of hunters, whose crests were tided with the threads of the Satavari plant and who frightened the herds of lions with the twang of the bow—march ahead of Him.

विमुक्तपाशा मधुवैरिभृत्यैर्जिह्वालदुर्दशकरालवक्त्राः ।

निपेतुरन्योन्य विमुत्करोषाः श्वानो बराहेषु निशातदंष्ट्राः ॥ २० ॥

The hounds, the faces of which were ferocious to see on account of the dangling tongues which had many sharp teeth, whose chains were let off by the servants of Sri Krishna, the Vanquisher of Madhu, fell upon the wild boars, giving up their mutual anger (due to their hatred towards their own class.)

संभूय गोपाः प्रसभं प्रयुक्तैः सत्त्वानि वन्यानि समग्रसत्त्वाः ।

गुहामुखाम्रेडिततीव्रघापैः कोलाहलैराकुलयावभूयुः ॥ २१ ॥

The cowherds equipped with all strength collected together and caused distress to the wild beasts (which were hiding in the caves of the mountains) by their simultaneous and terrible uproar, the loud noises of which were echoed by the caves of the mountains.

अमृष्यतो मानुषसिंहनादं गिरीन्द्ररौधैरपि दुर्निरोधान् ।

बभञ्ज दृप्तो बलभद्रसिंहः सिद्धान्द्विपेन्द्रानिव दुर्निवारः ॥ २२ ॥

The proud and unobstructable lion named Balabhadra struck, as if striking elephants, the lions that did not tolerate the uproar of men and could not be checked even by mountains.

गुञ्जाकलापप्रतिनद्वकेशैरागुल्फमालम्बितपिञ्जिलैः ।

निषङ्गिभिश्चारुपृष्कचापैर्गुप्तो बभौ गोपसुर्तुमुकुन्दः ॥ २३ ॥

Mukunda shone, being guarded all around by the sons of cowherds, whose tresses were bound with garlands of Gunja beads, whose decorative peacock feathers were hanging down to the ankles and who had quivers, beautiful arrows and bows.

आक्रान्त्यकम्पेषु नगेषु धैर्ये शौर्यक्रमं श्वापदविक्रमेषु ।

अशिक्षयत्क्षेमविदात्मभृत्यान्विहारगोपो मृगयापदेशात् ॥ २४ ॥

Sri Krishna, the sportive cowherd, who knew the ways of granting protection, taught his servants under the pretext of the hunt, the quality of fortitude as found in mountains that did not shake even when assailed by His own army and the quality of valorous action as found in the bold resistance of the wild beasts like the tigers and the boars.

आदाय लूनानि मुकुन्दबाणैः शृङ्गाणि शीघ्रं वनकासराणाम् ।

शार्ङ्गप्रमाणानि शनैरकार्षुस्तैरेव चारूणि धनूंषि बाढाः ॥ २५ ॥

Quickly getting hold of the horns of the size of bows belonging to the wild buffaloes that were cut by the arrows of Sri Krishna, the boys made beautiful bows with them alone, at leisure.

मनुष्यमांसस्पृहया सरोपं गुहान्तरादुत्पतितुं प्रवृत्तान् ।

श्लिीमुत्तैः कीलितशैलकण्ठान्कृष्णस्तदा केसरिणश्चकार ॥ २६ ॥

Then, Sri Krishna made the lions, that tried to pounce upon him from within the caves, with great

anger and with the desire for human flesh, trans-
fixed them to the rocks by their necks with sharp
arrows.

नवाहूतैर्नथपरिष्क्रियार्हा गुञ्जास्रजं गोपकुमारवीराः ।

विभिन्नवन्द्यद्विपकुम्भमुक्तेर्मुक्ताफलैरन्तरया यभूवुः ॥ २७ ॥

The young ones of cowherds covered the
garland of Gunga beads that was a worthy ornament
to Sri Krishna with the newly brought garlands of
pearls that flowed out of the temple regions of the
wild elephants when they were cut asunder.

शराहतानां विपिने मृगाणामार्द्राहूतैश्चर्मभिरात्तहर्षाः ।

अकल्पयन्नास्तरणानि गोपाः संवेशयोग्यानि सहायिनीनाम् ॥ २८ ॥

The cowherds made carpets fit for sleeping with
their consorts out of the skins of deer and others
that were killed in the forest and brought fresh
even as they were wet, with great delight.

अभिन्नपाशैर्वधकाश भेदाद्भिन्नस्थितीन्भीतिमपोह्य वत्सान् ।

निरस्तसिंहेषु गुहागृहेषु न्यवीविशन्नाथनियोगमाजः ॥ २९ ॥

The servants of Krishna stationed the calves
quite apart from each other, getting rid of the fear
from the lions, in the spaces of the caves from which
the lions were killed and where there was wide
accommodation and the sides of which were not
sliding.

अयातयामैरचिरप्रतापात्सुमृष्टपाकैरधिशाल्यमृङ्गान् ।

मांसैर्मृगाणां मधुनावसिक्तेर्नन्दस्य भृत्या विपिने ननन्दुः ॥ ३० ॥

The servants of Nanda delighted themselves with the meat of deer mixed with honey and which was not taste in stale as it was well cooked just then being heated at the tip of the arrows.

निवेद्यमानान्वनदेवताभिः संगृह्य वन्यानुपदाविशेषान् ।

समं सुहृद्भ्यः सहसा विभेजे रामानुराधेन रमासहायः ॥ ३१ ॥

Receiving the forest-produce such as fruits and roots which were offered as presents by the Sylvan Goddesses, Sri Krishna, the associate of Lakshmi, equally distributed them at once, among the friends, with the permission of Balarama.

त्राणं सतां दुष्कृतिनां विनाशं तन्वन्नशीष्टं मृगयाच्छलेन ।

स्वच्छन्दचर्यानुगुणं गवां तच्चक्रे वनं शान्तमृगावशेषम् ॥ ३२ ॥

Achieving the purpose of protecting the good and destroying the wicked, by making only the peaceful animals such as deer remain therein, through the pretext of hunting, Sri Krishna made that forest very convenient for the cows to move about as they desired.

निसर्गकारुण्यतरङ्गवृत्त्या निर्वृतां गौमगोपदृष्ट्वा ।

संप्रापिताः प्रायुरिवैकजात्यं केचिद्गवां केषांरदन्तिमुख्याः ॥ ३३ ॥

By the glances of that cowherd, Sri Krishna, (who is) established in the Vedas, and which (glances) functioned with the waves of His natural compassion, some cruel animals like the lions and elephants were made to give up hatred and become tame as though they belonged to the class of cows alone.

विधून्वता धूलिकदम्बरेणुन्धाराकदम्बाङ्कुरकारणेन ।

निन्युः श्रमं निक्षरविन्दुभाजा नमस्वता नन्दसुतानुयाताः ॥ ३४ ॥

The followers of Sri Krishna, the son of Nanda, relieved themselves of their fatigue by the breeze that shook the pollen dust of the flowers of the Dhulikadamba tree, caused the sprouts of the Dharakadamba and carried drops of water from the mountain springs.

अमर्त्ययक्षेश्वर धाम भाजोरारामयोरेकमिवावतारम् ।

प्रशान्तधर्मातिशयं प्रभावाद्बृन्दावनं नन्दसुतो वितेने ॥ ३५ ॥

Sri Krishna, the son of Nanda made Vrindavana relieved of excessive heat, the Vrindavana which was verily like the joint incarnation of the pleasure-gardens namely Nandana and Chaitraratha, that were situated respectively in the capitals of the Lords of the Gods and the Yakshas.

दिशं समाक्रम्य करैरुदीचीं देवे रवौ दक्षिणतः प्रवृत्ते ।

निदाषवल्गुत्त्या निगृहीतदेहां वृष्टिं पुनः स्रष्टुमियेष शौरिः ॥ ३६ ॥

When the Sun-God began to move southwards after dominating the north with his rays, the God-Krishna desired again to create the rains whose body had been restrained by the creation of the summer season.

Note : [It is like a cruel king setting out to sack another's country tormenting its people by collecting

heavy taxes from them throwing the queen into prison and then returning, after which a kind and brave one releases her for the good of the country.]
[कर Rays and tax.]

अथाविरासीदपसारयन्ती तापं गवां चण्डकरप्रसृतम् ।

विचित्रसस्योदयमेचकाङ्गी मेघाविला माधवयोगवेला ॥ ३७ ॥

Then appeared the time of Yoganidra of Madhava, the time, which was cast with clouds, which relieved the cows of the strain of heat caused by the hot sun and which was dark-green on account of the growth of varied forms of vegetation.

महीभृतः संभृततीर्थतोयैरम्भोधरैराचरिताभिषेकाः ।

प्रशुक्त्विद्युद्वलयैः पुनस्तैः प्रायेण नीराजनमन्वभूवन् ॥ ३८ ॥

The mountains which were anointed like kings by the pot-like clouds with their waters drawn from the holy rivers, enjoyed, perhaps, 'Arathi'-i.e. the waving of lights, performed again by the clouds with their circular lightnings.

घोतावदातैः क्रकचच्छदानां पतैरविश्रान्तषडङ्घ्रिनादैः ।

व्यदारयत्पुष्पशरः प्रतूर्णं मानग्रहं मानवतीजनानाम् ॥ ३९ ॥

Manmatha, whose arrows are flowers, very soon cut asunder, the jealous indignation of the women-folk who were yearning with love, with the leaves of the Kethaki trees that were shining brightly being washed by the rains and being continuously noisy with the humming of the bees.

पयोमुचा सेकवतां स्थलानां वीरुत्प्ररोहाविविधा बभूवुः ।

समीक्षितानां मधुवदनेन श्रद्धादयाद्या इव सद्गुणार्घाः ॥ ४० ॥

Just as hosts of virtues such as faith, mercy and so on originate in people who have been blessed with the glances of Madhusudana, there sprouted varieties of creepers and plants on the grounds that were drenched by the clouds.

क्षितेन पञ्चेषुशरेण भिन्नाद्वियोगिनीमानसतो विकीर्णाः ।

तदेन्द्रकोपत्वमिवाधिजग्मुः शोणाः क्षितौ शोणितचिन्दुभेदाः ॥ ४१ ॥

During that rainy season, the Indrakopa worms which were red in colour, were scattered on the ground. They shone as the drops of blood shed from the minds of women separated from their lovers and being (therefore) shorn by the sharp arrow of cupid.

मधुद्वृतेरुल्लवणदन्तवीणा मेघानिले मेदुरधिन्दुजाले ।

प्रभूतकम्पाः प्रथयांबभूवुः शीतालुतां कण्टकिनः कदम्बाः ॥ ४२ ॥

The Kadamba trees with sharp thorns all over their body (as if having a horripilation) shivering severely (as though with severe cold), being blown by the wind carrying dense drops of rain water and with trickling drops of honey blown by the wind resembling the chattering of the teeth, (due to excessive cold) appeared as though they were not capable of bearing that excessive cold.

शतहृदाशस्त्रविलासदीप्ता धीरप्रणादा धृतचित्तचापा ।

कनकलाकाध्वजपङ्क्तिरासीत्कादम्बिनी कामचमूरपूर्वा ॥ ४३ ॥

The row of clouds shone as a strange army of Cupid. The glittering lightnings therein were like waving of glittering swords. The loud roars of thunders were the uproar of the army. The rain-bows were like the wielding of huge and varied bows of the archers in the army. The row of the balaka birds was like the row of flags.

मृदङ्ग धीरस्तनितो विहायाः सौदामिनीसंभृतचारुलास्यः ।

बभौ नवानां प्रभवो रसानां रतिप्रियस्येव नटस्य रङ्गः ॥ ४४ ॥

The sky having noises of thunder, similar to the deep sound of the drums, being adorned with the graceful dances of the lightnings and being the birth-place of fresh (नव) waters, which were like the (नव) nine sentiments like sringara, veera and so on, shone as the stage for the actor, Cupid, the lover of Rathi.

अचिन्तितोपस्थितजीवनानामासेदृषामभ्यधिकां समृद्धिम् ।

तोयाशयानां परिवाहजन्या स्वगुप्तिरन्योपचयप्रदाभूत् ॥ ४५ ॥

The self-protection provided by the outlets to the reservoirs that had gained excessive prosperity of water that had come unexpectedly (through rains), verily resulted in the prosperity of other tanks (just like the donations of wealth by the good (तोयाशयाः) people who have attained wealth unexpectedly, would fulfil the desires (of others,)

[* There is fear of theft etc, for the money of the rich people. By giving away their wealth in charity, they save themselves from such fear and get fame also.]

गुहासु गोवर्धनसंभवासु प्रकामविस्तीर्णममस्थलीषु ।

गुणाधिको विश्वसृजा प्रवर्षे वासः समाधीयत वल्लवानाम् ॥ ४६ ॥

Drawing (those) heavy rains, the caves that existed in the Govardhana mountains and which possessed plenty of wide and even space within and which also had many advantages such as warmth etc., were made the resort of the cowherds by Lord Krishna, the creator of the Universe.

दरीषु गोप्यः प्रसमीक्ष्य कृष्णं दिशासु जीमूतगणं मयूर्यः ।

अग्रे पतीनामधिगीतिनादं वितेजिरे चारु विहारलास्यम् ॥ ४७ ॥

On seeing Sri Krishna in the caves, the cowherdesses, and on seeing the mass of clouds in all directions, the she-peacocks, both danced graceful dances of love before their husbands, to the accompaniment of the sounds of music (namely, the cry of peacocks.)

Note: [In “अग्रेगतीनां” - the idea suggested is — that the cowherdesses were attracted so much by the extraordinary beauty of Sri Krishna that they were moved to dance simply before Him even before their own husbands; i. e. without caring for their husbands.)

पयोदलक्ष्यप्रहिताग्रहस्तां कृष्णः स्वनेत्रे इव चन्द्रमूर्यौ ।

तिरोदधानां प्रतिरे द्युर्मच्छत्स्वैरी स्वलीलामिव जातलीलाम् ॥ ४८ ॥

That all-independent Krishna desired to set aside, as though His own spouse, the rainy season, that was playful and as if covering His own eyes, the moon and the Sun with her palms under the pretext of clouds.

Note : [Here, the rainy season is as the spouse of Sri Krishna, clouds are as her hands. The Sun and the moon are as His eyes which are covered by the clouds. It is just like the sport in which His spouse covered the eyes of Sri Krishna for sport with her hands which He wanted to set aside—It is some thing like the play of the “Blind man’s buff”—]

अथाञ्जनस्निग्धनमः प्रकाशाः क्षणत्विषां कल्पितलास्यमङ्गाः

दिशामुखोल्लासनदृष्टदाक्ष्या दीनाम्बुवाहा दिवसा बभूवुः ॥ ४९ ॥

Then, (when the Lord willed to withdraw the rainy season) the days of autumn shone with powerless clouds and the sky became brilliant like thick collyrium. There was a cessation of the graceful dances of lightning and the faces of the directions became clear and pure.

अलक्ष्यतीव्रातपमन्तरिक्षं सितसितैरम्बुधरश्चकाशे ।

(बिबेकमासादयतामिवादौ चित्तं वितर्कैरनिवर्तमानैः ॥ ५० ॥

The sky wherein the severe heat of the sun was not yet seen, shone now with white and black clouds just like the minds of people aspiring to gain discrimination shine in the beginning, when inferential doubts have not yet disappeared (completely cleared).

विहाय मद्यः कुटजाजुनादीन्विप्लवितान्कालविपर्ययेण ।

पुनर्बन्धुः प्रगयं द्विरेफाः कोशोपपन्नेषु कुशेशयेषु ॥ ५१ ॥

The bees, then, abandoning the kutaja and arjuna flowers that suffered decay on account of the change of seasons, sought friendship again with the lotuses that were bearing plenty of buds (just like a clever servant goes from an impoverished master to a person who has plenty of wealth.) [कोश buds, wealth]

तरङ्गलोलाम्बुजतालवृन्ता बर्हातपत्रायित मृङ्गयूथाः ।

विधूतहंसावलिचामरीषा नद्यः समातन्वत नाथसेवाम् ॥ ५२ ॥

The rivers began to render service to Lord Krishna. (just like the attendants serve the king) with fans (in the form) of lotuses (that were) tremulous on account of the waves, with the swarm of bees acting as umbrellas made of pea-cock-feathers, and with the group of swans acting as many chamaras (chowries).

तापानुबन्धप्रशमाय पुंसां शय्यार्थिना शार्ङ्गभृतोपहृता ।

पयोदमालान्वपदेशदृश्या प्रायस्तिरोऽधीयत योगनिद्रा ॥ ५३ ॥

The sleep-in-yoga (yoganidra) of the Lord which was visible in the form of the string of clouds that had been invited by the wielder of 'sharnga' bow who was intending to recline on the bed, with the purpose of relieving men of the strain of heat, disappeared at that time to a great extent.

इतस्ततः प्राप्तशरद्विहारं गोपीसखं द्रष्टुमतीव हर्षात् ।

अशोभि नेत्रैरिव जृम्भमाणैः शीर्णैर्धरित्री शिखिनां कलापैः ॥ ५४ ॥

The Goddess Earth, was shining forth, with the spread out feathers of the pea-cocks as if gazing with wide—opened eyes on account of excessive delight to see the friend of the Gopis who was engaged in appropriate sport of autumn, here and there in Vrindavana.

चराचरेष्वाहितजीवनानामनुज्झतां सत्पथमम्बुदानाम् ।

शुचित्वमन्तर्वहिरप्ययस्नादभ्यागतैर्हंसगणैः शशंसे ॥ ५५ ॥

The whiteness within and without of the clouds that never left the path of the stars and that had already rained waters, was praised by the groups of swans that had come there (from the Manasa lake) voluntarily.

Note : [मत्स्य—in the sloka means ‘the path of the virtuous’, also. Then the idea suggested is:—Even saints—(हंसगणैः) approach the pious men who feed all animals without leaving the path of the virtuous people and are pure both at heart and in the body.]

संस्कारभेदैः कलमादिकानां क्रमेण लब्धोपचयस्थितीनाम् ।

समुन्नतिः सन्नतिहेतुरासीद्धर्मं निजं साधयितुं क्षमाणाम् ॥ ५६ ॥

The prosperity attained by the plants such as ‘Kalama’ (on account of the very many refinements by way of putting in good manure and etc), that had reached gradually the stage of full fledged growth, and that were capable of achieving their

nature (of yielding corn etc) was the cause of their bending down (with the weight of fruits).

विहारगोपस्य गुणान्गृणद्भिः क्षीबाशया गीतपदैरुदारैः ।

चकासुरासादितभक्तिभेदाः सामोपशाखा हव शालिगोप्यः ॥ ५७ ॥

The women—folk that were guarding the crops with their minds fully excited, attaining various moods of sentiments of devotion, shone out like the (very many) branches of the Samaveda, with their five bhaktis or divisions (prasthava, udgitha etc, with the noble words of songs that sang the virtues of Krishna in sport.

[In Samaveda, the way of singing by Rithwiks with proper stops—is shown clearly,]

विकस्वरेन्द्रायुधवर्हदाम्नः श्यामीकृतं कुष्णघनस्य धाम्ना ।

शरत्प्रसङ्गेऽपि तदा तदासीद्बृन्दावनं बद्धमयूरलास्यम् ॥ ५८ ॥

Then, (during that autumnal season) even though the autumn season had appeared, that Vrindavana became an abode where the pea-cocks danced gracefully as Vrindavana was darkened by the lustre of the dark-cloud named Krishna who wore an adornment of pea-cock feathers which looked like the spreading rain-bow and hence made the pea-cocks dance mistaking Him for the dark cloud having the rain-bow within.

समप्रबन्धूकरजः समेतं स्मेरातसीमेचक्रमन्तरिक्षम् ।

पीताम्बरेण प्रभुना तदानीं अयत्नसंभूतमवाप साम्यम् ॥ ५९ ॥

At that time, the sky which was blue like the full-blown atasi flower and which was further associated with the pollen dust of the bandhuka flowers, assumed similarity without effort, with Lord Krishna, wearing the yellow silk garment.

समग्रसप्तच्छदरेणुकीर्णैः स्रोतोभिरुन्नीतमदप्रवाहः ।
स्वकानने स्वैरजुषां गजानां गोवर्धनो यूथपतिर्बभूव ॥ ६० ॥

The Govardhana mountain, from which flowed down streams like the torrents of ichor, that were fully mixed with the dust of the 'saptacchada' flowers, appeared to be the king of elephants that move at will in their forest-abodes.

अधोमुखैश्च प्रतिबिम्बरूपैर्भ्युन्नतैरात्मभिरप्यशमन् ।
तिविक्रमस्य स्थितमुन्नतं च पदद्वयं पार्थसि रक्तपद्माः ॥ ६१ ॥

The red lotuses, with their forms raised higher up and with their reflections inverted in water, seemed to praise (by imitation, the position of) the two feet of Lord Sri Vishnu who measured all the three worlds by His three strides of which one was placed on the ground and the other lifted upwards. (while measuring the worlds.)

पङ्क्त्यधे प्राक्तनवर्तनीनां वक्त्रेतरा व्यक्तितरभूत्पृथिव्याम् ।
बहिर्मतप्रत्ययिनां व्यपोहे वेदोदितानामिव सत्क्रियाणाम् ॥ ६२ ॥

On account of the disappearance of the mire on the ground, the straight paths that were once being

used, began to be used again. This was similar to the observance again of the virtuous actions prescribed by the Vedas on account of the refutation of heretics who had faith in the non-vedic schools of thought.

मदप्रभृत ध्वनयो महोक्षा रोधोविमेदोत्वनतुङ्गशृङ्गाः ।

दर्पस्य देहा इव योगसिद्धाः दन्तावलानन्तरयां बभूवुः ॥ ६३ ॥

The mighty bulls that bellowed loudly on account of their infatuation and had mighty horns which were sharpened by digging against the shores of rivers etc looked as though arrogance itself had taken the form of their bodies joined through Yoga, and vanquished the tuskiers in fight.

सरोरुहां रक्तसितासितानां त्रिया बभौ शारदवासरश्रीः ।

विहारभाजा गुणमेदयोगाद्व्यक्तीकृता विश्वसृजेव माया ॥ ६४ ॥

The beauty of the autumnal day was enhanced by the brilliance of the red, white and blue lotuses (in the ponds) which were like the Maya associated with the variation of the 'gunas' [Satwa, Rajas and Tamas) brought to manifestation by the Creator of the universe engaged in sport.

आरक्तकल्हारविलोचनश्रीः कलान्ता भृशं खेलगतिः स्खलन्ती ।

उन्नालनालीकमधुपभोगान्मत्तेवमार्ताण्डसुता वभासे ॥ ६५ ॥

The river Yamuna (the daughter of the Sun) with the beauty of the eyes of the all-red kalhara flowers (red lotuses) being emaciated (due to)

paucity of water), moving gracefully, stumbling (over stones) appeared as though she was intoxicated with the drinking of the nectar of the lotuses that bent down from their tall stalks.

Note: [Due to paucity of water in the river, the stalks of lotuses appeared tall and bent, also due to the weight of flowers. Eyes become red due to intoxication by drinking the flower-honey or so].

वत्सलग्नोर्मिवलीविमङ्गां काले यथास्थानगृहीतकाश्याम् ।

अरंस्त पश्यन्ननघोऽनुरूपां श्यामां सुदृष्टामपि सूर्यकन्याम् ॥ ६६ ॥

The flawless Krishna delighted Himself in looking at the river Yamuna, the daughter of the Sun. (though He had seen her well before), who had the waves in the centre like the three folds of the skin on the upper part of the belly, who had assumed during that autumn, her original slenderness, who was dark complexioned and who was suitable for His sport.

शोणाकृतिं कोकनदैरुदारैरिन्दीवरैराकलितात्मकान्तिम् ।

सितांबुजैः स्रचितजाह्नवीरामेकामनेकामिव तामभुङ्क्त ॥ ६७ ॥

He enjoyed looking at that Yamuna, who though single in number seemed as if she assumed the forms of many (rivers), such as the form of river Sona on account of the vast red lotuses, the beauty of her own being glorified by the blue lotuses and the form of the Ganges on account of the white lotuses which were indicative of it.

कुमुदतीं प्रेक्ष्य कलिन्दकन्यां तारापरिष्कारवतीं त्रियामाम् ।

नभःस्थलीं च स्फुटदंसमालां नाथस्त्रिधाभूतममन्यतैकम् ॥ ६८ ॥

Looking at Yamuna decked with white lotuses, the night decorated with the stars, and the surface of the sky with the rows of swans, Lord Krishna considered that the same Yamuna had taken the shape of all the three. (namely, the river, the night and the sky.)

बन्धूकजालैः परिधानशोभामिन्दीवरैरप्रतिमाममिख्याम् ।

मुखश्रियं तामरसैर्मुखारेः संभृत्य लेभे शरदानुरूप्यम् ॥ ६९ ॥

Gaining (संभृत्) the beauty of the yellow silk garment of Lord Krishna with its hosts of Bandhuka flowers, the peerless brilliance of His body with its blue lotuses and the splendour of His face with lotuses, the Autumn attained similarity with Sri Krishna, the foe of the demon Mura:

पयोधराणां पलितंकरण्यं दिवश्च तारुण्यमिवाप्यन्त्या ।

विचित्रभूम्ना शरदा स्वशक्तिं विख्यापयामास विहारगोपः ॥७०॥

Sri Krishna, the sportive cowherd, made his rare ability explicit, through that Autumn of mysterious powers that made the clouds whitish, and the sky clear.

कुमुदतीकल्पितमृङ्गगीतः संदर्शयन्दर्पणमिन्दुबिम्बम् ।

स चामरश्चन्द्रिकया सिधेवे तमीश्वरं तत्र शरत्प्रदोषः ॥ ७१ ॥

The autumnal twilight served Lord Krishna in Vrindavana then, with the humming music of the bees in the lines of blue lotuses, and showing the mirror of the form of the moon and with the moonlight which seemed as chamaras.

सरोरुतां रक्तसितासितानां स्थानेषु भृङ्गध्वनिभिः प्रतेने ।
जिगीषतः पञ्चशरस्य निश्वं तूर्णं प्रवृत्तैरिव तूर्णघोषैः ॥ ७२ ॥

The humming sounds of the bees in the places of the red white and blue lotuses that spread everywhere seemed as though the sounds of drums of the five-arrowed cupid, desirous of conquering the world, were raised all at once.

निर्मुक्त भोगीन्द्रनिमैः पयोदैः नमस्थली व्याप्ततनुर्वमासे ।
अनङ्गयोग्यैर्हरिनीलभूमिर्धौतप्रकीर्णैरिव चामरौघैः ॥ ७३ ॥

The span of the sky, which was covered by the clouds that were like serpent kings that had left off their slough, shone like the Indraneela floor spread over with chamaras that were washed and expanded, to be worthy of Cupid.

विभाष्य बन्धुकविभातसन्ध्यां कालोचिनं कल्पयितुं विहारम् ।
द्विजैरुपाधावि निमर्गशुद्धैरङ्गीकृतानाविलतीर्थतोयैः ॥ ७४ ॥

On seeing the crimson-hued early morning of the form of Bandhuka flowers, it was hastened by the swans which are white by nature, to perform sport suited to that time in waters that were thought

of as pure and clear. [Another meaning,—On the crimsons-hued early morning of the form of Bandhuka flowers it was hastened by the pure Brahmins to bathe in waters that were thought of as clear and sacred, for performing the fire-worship suited to that time.]

Note: [Here द्विजैः means swans and pure Brahmins 'काकोच्चि'—means suited to autumn in the case of swans and suited to morning time in the case of Brahmins.]

अनिन्दितां ग्लानिमिवोद्बहन्त्यो वितेनिरे मन्तरान्प्रचारान् ।

वर्षानिशीथे दयितेन भुक्ताः श्रान्तिं प्रयाता इव शैवलिन्यः ॥ ७५ ॥

The clouds assuming beautiful slenderness, began to move very slowly as if under fatigue, being enjoyed to by their lover, the ocean, during the night namely the rainy season.

श्रिया समं भावितवन्नभूम्ना घनागमादुल्लसितः पयोधेः ।

एराज नीले रविरन्तर्गिधे मणीश्वरो माधववक्षसीव ॥ ७६ ॥

The Sun shone in the blue sky, having risen from the Ocean, namely the rainy season, with the brilliance that caused the lotuses to bloom, just like the Kausthubha, the Lord of the gems with Sri Lakshmi, on the chest of Sri Vishnu.

अवाप्य संकोचमतीव भूयः कालागमादुन्मिषतो नमस्तः ।

विभागमापुर्विदिशो दिशश्च प्रजः प्रसन्नादिव विश्वधाम्नः ॥ ७७ ॥

From the sky which gained again expansion on account of the advent of Autumn, having formerly attained intense abridgement (on account of the dense clouds) the main directions and sub-directions came to be differentiated just like the souls which become differentiated into gods, men, animals and non-sentients, from Lord Vishnu who is the abode of the Universe, who awakes from yoganidra, which He had at the dissolution of the Universe and becomes pleased to Create the world again.

समुद्यतस्तिमरुचो घनान्धेरुन्निद्रतां पूर्वमुपाजगाम ।

रथाङ्गपाणेरिव सिन्धुजन्मा सरोजिनी चारुसरोजलक्ष्म्या ॥ ७८ ॥

Just like the Goddess Lakshmi, born from the ocean, and characterised by the charming lotuses in her hands, becomes awake, even before the Lord Sri Vishnu, the holder of the disc in hand rises from Yoganidra the lake, decorated with beautiful lotuses, awoke from sleep (i.e. lotus flowers bloomed) even before the Sun that arose out of the ocean of clouds

Note : [Though the autumn had set in, clouds were still continuing to cover the sun. But the lotuses began to bloom, due to the coming of autumn].

उत्सारयञ्जीर्णसिलिन्ध्रजालं प्रायो मदैः पेचकिनां प्रसिञ्चन् ।

चक्रार सप्तज्जदरेणुजालैः कालो महीं कामविहारयोग्याम् ॥ ७९ ॥

Pushing aside the dried-up plantain flowers, (or mushroom), and sprinkling profusely with the ichor

of the elephants and pouring heaps of pollen dust of Saphthachhada flowers, the autumnal season made the earth fit for the sportive movement of Cupid.

कृतोदयाः कृष्णबलाहकेन स्रोतोवहाः स्वैरविहारभाजः ।

वपामिव स्थानगतिप्रतीक्षयाः स्वाभाविकीं स्वच्छदशामवापुः ॥ ८० ॥

The rivers made prosperous in water by the dark cloud and having sported at will (by overflowing the banks) and now becoming charming after attaining their original river bed, gained their natural pure state. (just like women coming under the spell of some person move astray and later, gaining their natural pure state, display shame for their misdeed and look charming.)

सुखावगाहैः सुदशामतुष्यत्स्वादोत्तरैः शौरिरेतपङ्क्तैः ।

प्रसन्नशीतैरनघैः पयोमिः स्वभक्तचित्तरिव यामुनीयैः ॥ ८१ ॥

Lord Krishna was pleased with the waters of the Yamuna in which women could easily take a dip (since it was not deep as in the rainy season), which was exceedingly tasteful and free from muddy waters, which was pleasingly cool and refreshing, as though with the minds of His devotees that can be easily entered into, by the virtuous that are qualified by excessive delight of Brahman, that are free from sin, which are peaceful owing to the absence of passion, which are compassionate and which are interested in Sri Yamunacharya.

अनुल्बणैरन्वहमुर्मिभेदैः संपन्नरेखाः सरितामधोऽधः ।

श्रियो दधुः पद्मवनावतारे सोपानतां सैकतसंनिवेशाः ॥ ८२ ॥

The portions of the sands on the banks of the rivers that were marked by successive lines one below the other every day on account of the splash of the waves of the rivers that were not rising high on account of the decreasing water level, bore the state of a flight of steps for Goddess Lakshmi, for walking down to the lotus-grove.

प्रसादभाजा समयेन दत्ता स्तैलोक्यलक्ष्म्यास्तरलम्बभावाः ।

पयोधरस्थानगता विरेजुः हाराः प्रभूता इव हंसमालाः ॥ ८३ ॥

The rows of swans of an unsteady nature, that gained their position on the clouds, appeared like innumerable garlands of the Goddess of the three worlds, offered by the season of Autumn, which is pure.

जलातपत्यागसमागमाभ्यां प्राचीमवक्रां प्रकृतिं भजन्त्यः ।

तदन्वयत्यागवशादवाप्तैः पङ्क्तैरमुच्यन्त शनैः पदव्यः ॥ ८४ ॥

The roads that gained their former nature of being straight on account of the absence of water and the advent of sun-shine were gradually released from dirt that were formerly contacted on account of the presence of the one (water) and the absence of the other (Sunshine).

स्थाने विनिद्राः स्थलपद्मकोशाः प्रायोगतिं पान्थजनस्य रोदधुम् ।

अरुंतुदानामुमुचुः परागानाश्यानपङ्क्तेशु महापथेषु ॥ ८५ ॥

The buds of the land-lotuses that bloomed in time, cast their pollen, which was very painful to the travellerfolk (in separation from their beloveds), on the slightly dried - up mire on the highways perhaps to obstruct the travellers' movement (from their beloveds).

पतत्रलीलाहतपृष्कान्तेः पद्मालयानूपुरसौम्यनादैः ।

शुभैरभावि स्वपतस्त्रिधात्मनः प्रत्यूषतूर्यैरिव राजहंसैः ॥ ८६ ॥

Beating the surface of the lotuses with their wings in sport and with the melodious cries similar to the tinkling of the anklets of Lakshmi, the Rajahamsas appeared as though they were providing the auspicious instrumental music in the morning for awakening Lord Vishnu, who was asleep in the ocean, (on the advent of Autumn).

कल्हारनिष्पादितकर्णपूरा वित्तीर्णबन्धूकविशेषकश्रीः ।

आमृक्तपद्मोत्पलरेणुरासीत्सैरन्धिका कापि शरत्त्रिधात्मनः ॥ ८७ ॥

The Autumn became verily a decorator of Sri Krishna, by providing the ear-ring with the Saugandhika flowers, by intensifying the beauty of the Tilaka of the form of the petal of the bandhooka flower, and scattering the pollen dust of the lotuses.

सरोजकोशान्मिवतः प्रभृग्नाञ्जलीन्विषाकानतपिञ्चराग्रान् ।

शुकाश्च तेष्वपततोऽनुमेने शैरिः समूहयानिव शोणतुण्डान् ॥ ८८ ॥

Seeing the blossoming lotus-buds that were bent down (from their tall stalks), the paddy-plants, the

tips of which were yellowish red on account of their ripening grains, and the red mouthed parrots that were falling on them (for eating the grains), Sri Krishna considered them all to be belonging to one and the same class.

स्ववेगसंलभगभीरमावं स्रोतस्विनीनामपहाय तोयम् ।

कालुष्यमायोधनकालयोगाद्वीराङ्गनानां हृदयं विवेश ॥ ८९ ॥

Turbidity which had concealed by its excess, the depths * of rivers, left off the waters of the rivers as the time of warfare had come and entered into the heart of the wives of heroes, (overpowering their noble nature and causing anxiety about their husbands that would proceed to war).

Note : [* The depth of water in the river is seen only when the water is clear and not turbid.]

नवप्ररुद्धैर्लिनीपलाशैः शाराणि वेशन्तजलान्यवापुः ।

स्फुरत्कलङ्कस्य तुषारधाम्नश्छायाभिरन्याभिरिवविशेषम् ॥ ९० ॥

The waters of the petty ponds, variegated by the tender leaves of the lotuses, that sprouted afresh, gained non-difference as it were with the reflection of the moon decked with the dark spot, without reflectors (such as a mirror).

वर्षीयसीनामपि पद्मिनीनां सौम्येन वर्षान्तरसायनेन ।

सामोदमन्दस्मितहार्थं भृङ्गं युक्तं श्रिया यौवनमाविरासोत् ॥ ९१ ॥

On account of the beautiful autumn which was itself the elixir of youth, even the lotuses that had

become old, gained youth associated with beauty and captivating the bees by their fragrance and the mouth somewhat opened.

Note : [Though old, the lotus-ponds looked quite young, due to the abundance of tendrils and flowers on account of the autumn.]

शरद्विभूतिं कुमुदावदातां संवीतनीलाम्बरदर्शनीयाम् ।

अमंस्त निर्धूतघनप्रलम्बां मूर्तिं बलस्येव शुभां मुकुन्दः ॥ ९२ ॥

Lord Mukunda considered the beautiful splendour of autumn, which was white with white lotuses, which was beautiful with the blue sky strewn with birds (सं-वि-इत-संवीत) all around and bereft of the hanging down of clouds, as if it were the body of Balarama which was white like white lotus, charming being decked with the blue garment and which had vanquished the strong demon Pralamba- [सं- all around- वि- birds- इत- strewn in one case and- संवीत- 'covered' in the other case. अम्बर- (i) Sky, (ii) garment प्रलंब (i) Hanging down (ii) name of a demon whom Balarama had killed.]

निद्रायितेव प्रथमं पयोदैः प्रशान्तनिद्रेव शरत्प्रसादात् ।

जगत्त्रयी तद्वतिनीव मेजे जातोद्यमं जागरणे मुकुन्दम् ॥ ९३ ॥

The Universe comprising the three worlds, which was as if asleep during the rainy season on account of the clouds and which appeared then to have, risen from sleep on account of the clear autumn, seemed

to follow Mukunda who was asleep in the rainy season interested in awaking from sleep in the autumn just like a devoted wife who follows the vow of her husband.

निद्रापदेशेन जगद्विभूतिं विभावयन्नित्य विधूतनिद्रः ।

प्रबुध्यमानः स विभुः प्रजानां प्रादात्स्वधर्मानुगुणं प्रबोधम् ॥ ९४ ॥

The Lord who by His nature is eternal, averse to sleep and who was only thinking of the good of the world under the pretext of sleep now waking up granted to the living beings awakening according to their own merit or dharma.

[as it is said :—स्वयि सुप्ते जगन्नाथ जगत् सुप्तं भवेद्विदम् ।

दायते वेष्टते सर्वं मुत्तुष्टोत्तुष्ट माधव]

अव्यासङ्गं जलक्षिपयनादुत्थितस्याऽऽत्म धाम्नः

पत्युः पुण्यं प्रथमनयनस्पर्शितं प्राप्तुकामा ।

नित्यापूर्वश्रुतिपरिमलं न्यस्तलीलारविन्दा

पादाभोजं सह वसुधया धारयामास पद्मा ॥ ९५ ॥

The Goddess Lakshmi kept aside Her play-lotus and along with the Goddess Earth, held in Her hands, the lotus-feet of the Lord which has the eternal and unique fragrance of the Vedas, with the desire of winning the first glance that is auspicious and that has not contacted other objects, of Sriman Narayana, Her Lord who is established in His own eminence and who would get up from His bed in the milk-ocean.

अनुचरितविधिज्ञैराहतां पूर्वपूर्वैर्महदिदमनपायं मङ्गलं मन्यमानाः ।
प्रचितिविविधभोग्यां प्रारभन्त प्रतीतां बलमथनसपर्यां बल्लवा नन्दमुख्याः

The cowherds such as Nanda and others, then commenced the worship of Indra, considering that as eternal, great and prosperous, a worship which was performed with regard by the ancients who were experts in performing them according to family tradition, which was famous and which was performed with various and plentiful articles of enjoyment.

बाहेषु गोषु द्विरदेषु चाग्रयां तज्जन्यया जीविकयोपपन्नाः ।
तदर्ह संभारवतीं सपर्यां क्षिप्तापदं क्षेमविदो वितेनुः ॥ ९७ ॥

Nanda and others who were convinced of their being protected before and were endowed with prosperous livelihood in their wealth of horses, cows and elephants by Indra's grace, (by way of giving rain and causing grass etc. to grow well), performed the worship which was attended with devotion, and which had set at nought their afflictions (in previous years), with accessories of worship that were befitting him.

आबालप्रेक्षणीयं प्रणतमनिमिषैर्दुःखतानां प्रधानं
धूतत्रैलोक्यदोषं वज्रममरपतेस्तूर्णमुत्थापयन्तः ।
घृष्टीनामर्चनाभिः स्तुतिगुणनिकया गीतनृत्तोपहारै-
रुद्वेलप्रीतिलोला विदधुरविकलैरुत्सवं गोपवृद्धाः ॥ ९८ ॥

Hoisting at once the flag of Indra worthy of being seen by all, including children, which was saluted by the gods, the wonder of wonders, and the remover of the defects of the three worlds, the elderly cowherds moving excitedly with overflowing devotion, celebrated the worship, with the adoration of cows, recital of praises again and again, and with elaborate songs, dances and offerings.

— — —

५४: सर्गः ।

चित्रसर्ग -Description of Govardhana

in चित्र - Poetical charm.

शमयता पुरुहूतमहोत्सवं व्रजपतिः सह बलवश्रुथपैः ।

निभृतमञ्जुगिरा निजसूनुना निजगदे जगदेककुटुम्बिना ॥ १ ॥

Sri Nandagopa, the master of Gokula was told along with chief cowherds, as follows, in very polite and sweet words by his son (Sri Krishna), the Care-taker of the whole world, with the idea of stopping the great festival that they were going to celebrate in honour of Indra.

विदितवानिव विज्ञायाम्पहं शृणुत मे शकुनेरिव भाषितम् ।

पृथुऋद्धिरहं पृथुचेतसः प्रभवतो भवतो नहि शिक्षये ॥ २ ॥

"With my childish mind, I speak as if I am a very learned one. Please listen to it, as listening to the words of a parrot, (though it is sapless). I am not giving any advice to such high-souled and competent ones like you."

निगमदृष्टमिदं निखिलेन वा कचन विश्वतनौ पुरुषे स्थिते ।

य इह यामुपजीवति तत्तत्तु स हि तथा हितया भुवि नाथवान् ॥ ३॥

"(I am like a parrot trained by you alone.) What I am going to say is completely known to you from the Vedas alone, i.e, since God is omnipresent, the whole world is His body. He is the paramount Soul controlling the heart of all from within, अन्तर्यामि so, by the favour of whichever form of that God we live, we must worship that form of Him only, because that form of God alone is our means of livelihood, on the earth.

Note:— [In fact, from whichever deity we may derive fruits, it is all due to the existence of the omnipresent God within it, alone. It is He that gives the fruit through those respective forms, as is said चतुर्होतारो यत्र संपदं गच्छन्ति देवैः

विश्वं विभर्ति सुवनस्य नामिः तत्तेवाग्निस्तद्वायु...."

So, what you may get from Indra by worshipping him, is given by the omnipresent God alone, through him. What speciality is there in worshipping Indra here?" यो यो वां वां तत्तु भक्तः अदवाऽधिगच्छति ...कमते च ततः कामान् भवेद्यदिहिताम् हि तान् ॥ says Sri Krishna]

अतियजेत निजां यदि देवतामुपयतश्च्यवते जुषतेऽप्यघम् ।

क्षितिभृतैव सदैवतका वयं वनवताऽनवता किमहिदुहा ॥ ४ ॥

If one worships a deity which is other than his own, he becomes deserted by both the deities, and becomes a sinner also, (as it is said सो वै स्वा देवता अतियजेते प्रस्वायै देवतायै च्यवते न परां प्राप्नोति पापीवान् मयति) This mountain Govardhana alone, which is abounding in forests is affording livelihood to us by supplying water, food, shade and so on. So, we have this alone as our deity which is worthy of worship to us. What is to us by Indra who does not protect us? He is more over, the offender of Vrithrasura अहिदुह अहि वृत्र

Note:— This is to say we do not decry worshipping deities other than God Vishnu. When our own deity is able to fulfil our desires, it is not right to neglect it and worship another. We have not only nothing to do with Indra, but he is also the offender of Vritra—who though a demon, was a great devotee, of God also. He is said to have attained Moksha very quickly. So, Indra is a भगवत्प्रदोही

वनघशाद्वरुक्षाननसंपदा नदनदीहृदनिर्झरशक्तिना ।

बहुपशुः पशुपालकसंततिर्महिभृता हि भृता न मरुत्वता ॥ ५ ॥

We belong to the race of cowherds. (Also, we are like cows.) We have plenty of cattle; we are well-fed, not by Indra, but by the mountain which bears the splendour of forests abounding in pleasant green meadows, shines with नद (rivers flowing westward)

and नदी (rivers flowing eastward) and large and deep pools of water and cataracts

Note:— The elegance in the word महीभृता must be noted here:—It means by the mountain! i.e. मही is earth. That which bears or maintains it is महाभृत् So, happiness to those who are on the earth, is through the mountain which bears the earth and not by Indra who is in heaven]

अचलमर्चत किं विबुधैश्चलैः शुभवनं भवनं च दिवौकसाम् ।
क्षममनेन वने परिरक्षिते न हरिणा हरिणानपि बाधितुम् ॥ ६ ॥

[Do you think that as between Indra and the mountain, Indra alone should be worshipped, as he is stronger than the mountain? —Nay:—]

Worship the mountain which is ever immovable abounding in beautiful forests, being the place of amusement even to the gods: What is the use of worshipping the gods who have no stability? While this forest is being protected by the mountain, Indra cannot hurt even a timid animal like the deer.

[द्वितीयवर्ग्यपादयोः तत्तस्यादमागावृत्तियमकमिति यमकद्वयसंस्थितिः]

गिरिषु विष्णुविभूतिषु पृज्यते निखिलदेवमयीषु च गोषु नः ।
तदुभयाश्रितवृत्त्युपजीविनां गुरु चिरं रुचिरं च समर्चनम् ॥ ७ ॥

The mountains are the chief ones among the splendours of Sri Vishnu. The cows have their bodies pervaded by all the deities (as said in *Ag-*

योर्हिर वातारौ मृक्मध्ये स्थितश्चैवः Both (the mountains and cows) are affording us livelihood. i.e. cows supply ghee, milk and so on; mountain supplies roots, fruits etc. So we who are living on both of them, must worship them both. This then has come down to us from a long time and is great and gratifying also.

Note :- [So let us worship the mountain now. It deserves worship, as it is the विभूति of Sri Vishnu.]

अभिमतं गिरयः कृतसत्क्रिया ददति दर्शितदैवतभूमिकाः ।
हरितरक्षुमुत्तरपि विग्रहैरहितमाहितमानविषययाः ॥ ८ ॥

If well worshipped, mountains fulfill our desires, appearing before us in their divine form. If they are neglected the same mountains do us harm also (without showing their divine form) in the shape of lions, tigers and so on.

Note :- [Since we invariably get their favour or dis-favour by worshipping them or doing otherwise, they must necessarily be worshipped.]

It is also implied by this that there is a special deity called गिरिदेवता—in this, which is other than God Vishnu as in the case of the Himalaya mountain.]

पशुभिरद्विचरैरुपकल्पिते व्रजनये जनयेम न त्रिप्लवम् ।
क्षितिभृदेष समीहितसिद्धये जनमितं न मितं पचतां नयेत् ॥ ९ ॥

The welfare of Vraja depends on our cattle, which graze wandering in the mountain. The

cattle are our wealth. They must be kept safe—Let us not spoil what is good to them. If the mountain is insulted, the cattle can no longer live. They will be destroyed by the cruel beasts living in the mountain. This mountain does not dissatisfy any one who approaches it for attainment of his desire. So, let us worship this mountain alone, for getting excellence.

अपि च साधु गवामभिवर्धनादनृत्तहानिजया निजयाख्यया ।

भजति गोपगणैरभिराष्यतां वनमयं नमयन्फलसंपदा ॥ १० ॥

Besides, by bestowing great prosperity to the cows very well by its forests bent with the weight of great splendour of fruits, this mountain is true to its name in its full sense, and hence is worthy of worship to the cowherds.

Note: [All the mountains are called गोत्र'. This is also a गोत्र (mountain); the word गोत्र means—Protector of cows. This Govardhana mountain only is true to its sense. गोवर्धन, गोत्र are synonyms]

हरति तापमसावुपसेदुषां महिमवान् हिमवानि च दक्षिणः ।

वितनुते मणिरश्मिभिरप्यसौ सुरपतेरपतेज इवास्पदम् ॥ ११ ॥

Being the abode of snow, the mountain, Himalaya (snow-mountain) removes the heat or affliction of persons who approach it. This Govardhana is 'Dakshina' दक्षिण (in the sense it is to the south of Himalaya and also it is desterous) as

against the Himalaya, which is to its north, and removes all kinds of afflictions of all persons who approach it, without possessing snow like Himalaya. By spreading the lustre of its gems as high as the Swargaloka of Indra, it makes its lustre also dim by its own, as it were.

Note : [This mountain is similar to Himalaya by its greatness and richness of many kinds of precious gems. The difference is in its being Dakshina, absence of snow and abundance of precious gems.]

प्रदिशता मधुमूलफलानि नः सतरूणा तरूणाद्भुतवीरुधा ।
उपकृतं गिरिणा तदिहार्यतां रसततं सततं हविराद्भुतम् ॥ १२ ॥

This mountain supplies to us, food, consisting of honey, roots and fruits by its delightful creepers and trees. Let us offer always oblations full of six रसा's or flavours namely कटु (pungent) अम्ल (sour), मधु (sweet) लवण (saltish) तिक्त (bitter) and कषाय (astringent), to this mountain, [not to be guilty of ingratitude).

समरुता मरुतापजितामुना नदवता दवतान्तिदवीयसा ।
अमहता महता कुतविश्रमा वयमितो यमितोत्वणशाकराः ॥ १३ ॥

By living in this great mountain which removes all our fatigue with its healthy winds and rivers, without the heat arising from waterlessness and the forest-fire, we have become strong enough to bring under control even the most powerful bulls.

Note : [Since it is affording livelihood to us in every way, it is right to worship this mountain alone.

[Parts of the 4 पादा's in this sloka are repeated. Therefore, it is said to be यमक चतुष्टय संसृष्टिः]

बहुमतो मनुजा दधते धृतिं बहुमतोऽयमनन्यधृतिः सताम् ।

गिरिशतोन्नतिमानधिको ह्यसौ गिरिशतोषकृतोऽपि महीभृतः ॥ १४ ॥

All the people get much happiness from this mountain. Being possessed of extra-ordinary firmness which is not in any other mountain, this is highly praised by the virtuous. This is higher than the Himalaya mountain which gives happiness to Girisha (Siva) गिरिश तोष कृत (by giving his daughter Parvathi to him in marriage) (Height, here, means greatness). Himalaya is not giving all kinds of happiness to all. In fact, this is greater than hundreds of other mountains. Contrast between Himalaya and Govardhana:- The first is गिरिश तोष कृत the other is गिरिश तोन्नतिमान्. This mountain is equal to Sri Vishnu in greatness. (गिरिशत—Sri Vishnu, who creates Siva उन्नतिमान् (great) like Him. यमकद्वय संसृष्टि गिरिशं यः तनोति सः गिरिशतः Vishnu.)

सनगरा नगराजिमतामुना कुहरिणा हरिणा समसंपदा ।

सततमातत-मान-महीयसी वसुमती सुमतीश्वर धार्यते ॥ १५ ॥

Oh, you, the wisest one! This great earth, abounding in wealth is very extensive in both length and breadth, and is borne by this mountain which is like God Vishnu in greatness, with its rows of trees and caves for living in.

Note:- [Many territories and towns are flourishing by this] It is यमक चतुष्टय संसृष्टिः here

सुरसगन्धविभूतिनिधे हिंत परिगृहाण निजे पशुपालने ।

सुरसगन्धविभूतिनिधेहि तं हरिमवेत्य गिरिं हविरुस्तमम् ॥ १६ ॥

Oh, you, equal to gods in splendour! Take to what is good for the work of protecting your cattle. You offer excellent oblations which are fragrant containing the six flavours (namely कटु, अम्ल and so on) to this mountain thinking it as Sri Narayana alone; (who is the Lord of all the three worlds)

[इदं प्रथम तृतीयपादयोः ऐक्यरूप्यात् संदंशनामकं पूर्णयमकं यत् पादे अर्चके वा भवति तत् पूर्णयमकं ततः अन्यत् स्वयमयमकम्]

विशुद्धतोयौघपरीतपार्श्वे शुद्धाश्रयाः श्वेत इवान्तरीपे ।

निराशिषो नित्यमिहाश्रयन्ते नैः श्रेयसं तात निवृत्ति धर्मम् ॥ १७ ॥

[There is Swethadwipa in the middle of the milk ocean which is in Shakadwipa. Those who live there are all exclusively devoted to God Sri Vishnu alone being free from all other desires and without worshipping any deity other than Sri Vishnu.] Such pure-minded saints addicted to Moksha Dharma alone, are always living in this mountain with pure-watered rivers on its borders.

Note :- [So, you can worship this mountain taking it as God alone. Leaving this well-renowned Hari (Sri Vishnu) if we worship another Hari (Indra), the saints living here will simply laugh at us.]

इह वासमही समहीनगुणे स्थिरकुब्जगृहे जगृहे विबुधैः ।

अयमानमतां न मतां न तनुं क्षितिभृद्भजते भज तेन वृतिम् ॥ १८ ॥

Even Gods have occupied this mountain for living which has permanent towers like residential houses and is matchless in excellence. This mountain helps all those who resort to it, taking any form they like. So, be pleased to worship this mountain.

[The sloka is in 'Totaka' Vritta]

तटभूमिरसौ जयति त्रिदिवं पवनागततापवनागतता ।

इह देवगणैरनिशाद्युषिता युतकोकनदायुतकोकनदा ॥ १९ ॥

The foot-land of this mountain is abounding in forest-trees which are very cool by the wind every where. With lotuses, many thousands of Chakravaka birds and rivers, it excels even Swarga, and hence is occupied by hosts of Gods. [पादाघावृत्ति रूपयमक इयसंसृष्टिः]

प्रकृष्टवंशोदयमाननीयः प्रभूततोयप्रथितानुरूप्यः ।

प्रबालमुक्तामणिचित्रिताङ्गीः पत्नीरयं प्रापयते पयोधिम् ॥ २० ॥

This mountain is like a magnanimous person, i. e. one born of a high family who is praised by all and gives in marriage some maidens who match with the husbands in many ways (such as nobility of blood, character, age and conduct) also being decorated with jewels set with corals and pearls.

[वंश—means (i) family (ii) Bamboo trees.]—Hence it also means:—This mountain is praiseworthy

because of its (बंश) bamboo trees which are growing everywhere on it. This supplies rivers filled with waters suited to their husband namely the ocean. The rivers carry corals, pearls and gems with them from the mountain with them as if they are decorated by them.

[Rivers are said to be the wives of the ocean.]

नन्द नीतिधन सर्वनन्दनी तत्त्वयात्मतिभूष तत्त्वया ।

साधुना क्षितिभृतो रसाधुना सेव्यतामिह गतेन सेव्यताम् ॥ २१ ॥

Oh, you, the most pleasant one! Oh, the possessor of rich moral wealth! Oh, you, who are adorned with the knowledge of Reality! You, who being always engaged in the conduct of the virtuous ones are by nature fit to be resorted to by all. Please worship the (table)land of this mountain now. [पादान्तभागावृत्तिरूपयमकानां संसृष्टिः]

[रसा+अधुना— रसाः भूमिः क्षितिभृतः of the mountain. The land of this mountain.]

नम्यतेह निश्चया विभूतये भूतयेश्वरतया विराजते ।

राजतेदृष्टतटीमहीयसे हीयसे न यदि नाम नम्यते ॥ २२ ॥

That you must bow to this mountain for the attainment of splendour is certain. Evil is certain, if you do not bow to this, which, shines with silvery foot-land, with its real splendour.

Note : पादान्तभागाणां पादान्तादिषु यमकं शृङ्खलायमकं नाम.

[यमकः—means repetition in the same stanza (in any part of it) of words or syllables similar in sound,

but different in meaning, a kind of rhyme; of which various kinds are enumerated आवृत्ति वर्णसंघातगोचरां यमकं विदुः।

अयोगनिद्रस्य हरेरिदानीं मान्ये पदे मानसतः प्रवृत्ताः ।

त्वदाश्रयस्वच्छसरित्प्रवाहे हंसैः समं वासमिहाश्रयेम ॥ २३ ॥

Sri Vishnu who was asleep in the rainy season has awakened now from Yoganidra. The योगनिद्र swans live in the streams of this river which is pure like your mind. They come in the sky from the Manasa lake. The sky is said to be the place (पद) of that Vishnu. We shall also live here with them. It will be like living in your mind which is pure like the river, to us, who have sought refuge with the highly esteemable foot of Sri Vishnu.

निष्ठाकरस्य स्फटिकेष्विहाधिकं सुजातरूपा श्रयतो विमासिता

रविप्रभा च स्पृशतीव साध्यतां सुजातरूपाश्रयतो विमासिता ॥ २४ ॥

When the Moon comes to this mountain his beams come into contact with its crystals and shine brighter still. The sun-beams coming into contact with the golden-spots here, shine like the twilight.

[This is द्वितीय-चतुर्थपादयोः ऐकरूप्यात् संदृष्टं नाम यमकम्]

न दन्तिनोऽस्मिन्मुदिता नदन्ति नो वनस्थलीलास्त्विह देवनस्थली ।

व्रजाधिषाधोञ्जति-तीव्रजाधिषा-प्रभातताम्राश्मगणप्रभातता ॥ २५ ॥

Oh, Vrajadhipa! (the master of Vraja!) The elephants which are in this mountain Trumplt freely with joy. Similarly it must be a place for amusement

to all beings like us, who live in this forest which removes the severe mental pain caused by cruel sins, being spread over with a number of red stones which shine like the morning time spread over by the red rays of Aruna. This is said to be सर्वेषु पादेषु भाद्यन्त आग्रावृत्तिमकानां संसृष्टि

महीयसी गोपगणाश्रितामही वनैरुपेता फलपुष्पमावनैः ।

रसौघरम्यैरपि निर्झरैरसौ चक्रास्त्यमुष्मिन्यवसैश्च मेचका ॥ २६ ॥

This great forest-place is crowded by cowherds. There are forests abounding in trees filled with fruits and flowers. There are beautiful and sweet-watered streams here and this shines dark-blue with grass grown all over it.

[This is यमकसंसृष्टिः—as before.]

सदोन्नताय प्रणमत्यमुष्मे सर्ता कनिष्ठा प्रथमाङ्गनिष्ठा ।

निशामयास्मिन्सरितश्च रत्नप्रभासमानाः प्रतिमासमानाः ॥ २७ ॥

In counting any thing with the hand कनिष्ठिका (little finger) is bent first i.e. counting starts with the little finger alone. In counting the most excellent things in the world, the virtuous people bend their little fingers with respect to this mountain, first of all see the rivers in this mountain are very clear and shine with the lustre of precious stones (gems).

इह वक्षलतावितग्नवालाः प्रियवाला नतकंधराश्चमयः ।

क्ष्वरी क्वरीनिरीक्षणेन तपमाणा इव निश्चला भवन्ति ॥ २८ ॥

Here, the chamari mrigas are standing steadily without moving on, with their necks bent round in oblique direction, looking at their tails which are very dear to them, being clung to the bamboo-creepers, as if with shame by seeing the more beautiful locks of hairs of the Kiratha-women, (who are there).

हरिनीलरुचा लसत्तमिस्रो दिवसेऽपि स्फुरदोषधिप्रदीपः ।

निशि चैष तपोधनाङ्गदीप्त्या दिनमोहादविभक्तकोकयुग्मः ॥ २९ ॥

By mistaking for night, the darkness spread by the blue lustre of sapphire in the mountain, the lustre-creepers catch flame and burn brightly like lamps even in the day time. The chakravaka pairs are united without separation from one another even at night, as it appears like the day time, by the all-pervading lustre of the body of the yogins, living there.

Note:- [Since the mountain shines like night in the day and like day at night, its greatness is wonderful.]

व्रजवैरवतीषु बल्लवानां वृष सेनासु सदानवासु देवाः ।

अचलाकुतिराशु नैष गोप्ता वृषसेनासु यदा न वासुदेवः ॥३०॥

Oh, वृष (the chiefest of cowherds!), even if the armies of both the demons and Indra come united, with hatred against the Vraja, Sri Vasudeva who is in the shape of this mountain will always save us, quickly from them.

Note:— [Getting angry by puja done to the mountain Indra may make alliance with the demons and send his army along with theirs to destroy Vraja. But the God who is in the form of this mountain will protect us.]

मधुना सविमव सन्तं मदनघनं यं वदन्ति शुभदिवसं तम् ।

नियतमिहैव वसन्तं निष्कामधियोऽपि निर्विशन्ति वसन्तम् ॥ ३१ ॥

Oh, splendid one! The spring season in which flowers are pouring honey everywhere and which having moderate heat and cold is said to be the splendour of Cupid, does always exist here alone. So, even those, who have dislike for worldly desires, enjoy this.

काननं दधदसौ सदोज्ज्वलत्काञ्चनारककुभं सहस्रकः

मन्दरस्य महता स्ववर्ष्मणा कां च नार ककुभं सहस्रकः ॥ ३२ ॥

This mountain abounding in forests with very tall trees like Kovidara (कोचनार) and Arjuna grown in them, shine with stars resting on it, and its peaks are like Mandara mountain. With its huge size, it has pervaded all directions.

[कां च ककुभं कां वा दिशं न भार ? [न प्राप ?]

अनेहसा हानिरूपैति नेहसा न कंदरस्थस्य दिशंत्यकं दरः ।

अपास्य तां भीतिमसावुपास्यतां सदा नवा भूमिरियं सदानवा ॥

As days pass on, things become more and more sapless. That defect does not exist here. (It is always splendid). There is no fear or sorrow to those who live in its caves. It is always quite fresh.

Demons also are living without doing any harm here. So, this mountain is fit to be resorted to by all without any fear.

Note! [This is to say, that if Indra does any harm to Gokula, the demons themselves will answer him, because this is such a pleasure-giving place for them also.]

दरः अयं, भक्तं दुःखं न विनाति सदानवा भयुरसहिता

समिन्वतेऽस्मिन्नजहत्समाधिकाः सभाधिकातीतचियः स्थिराशया ।

स्थिराशयाश्च व्रतिनः सदारसाः सदारसाध्येषु तपः स्ववस्थिताः ॥

Some Yogins who are ceaselessly engaged in meditation only, with the mind unmatched and unexcelled and intent on permanent fruit are shining here. There are also who have liking for worldly desires always, strong-minded bachelors, and Vana-prasthas who are engaged in sacrificial and other rites like Agnihotra, Chaandrayana also which are to be done only by those who are living with wives.

[सदार-साध्येषु—दारासहितैः कर्तव्येषु सदा रसाः विषयाभिलाषिणः

वसत्यगुष्मिन्वनदेवताद्भुता विभाति भास्वत्तिलकालिकानना ।

विचित्ररत्ना मही च मेखला विभाति भास्वत्तिलकालिकानना ॥

The marvellous sylvan deity (वनदेवता) whose face is shining with lustrous Tilaka (made of gems) on its forehead (विभ—अति भास्वत्—विलक—अलिक—भानना) is living here. The great table-land of this mountain shines with wonderful gems and row of bright Tilaka trees. (मेखल— (i) Table land or ridge (ii) girdle.)

Note: [This ridge or table-land is like the girdle of this sylvan deity.]

१ विमया (प्रमया) अतिभास्वत् भास्वन्तमतिक्रान्तः पिलकः रत्न निर्मित
यस्मिन्, तास्यां, अकिं कटाटं यस्य तत् भाननं यस्याः

भास्वतो (भाजमाना) पिलकानां (क्षुरकवृक्षाणां) भाकिः (पङ्क्तिः) यस्मिन्
तत् काननं यस्याः सा]

तपस्विनामात्मविदां निवासैः समानभूमावसमानभूमा ।

इहाटवी काञ्चनकर्णिकारपरागताम्राप्यपरागताम्रा ॥ ३६ ॥

This forest in this mountain which contains spots similar to the hermitages of great sages like Vyasa, who perform penance, has unequalled greatness, being red with the pollen of the flowers of Champaka and Karnikara trees scattered everywhere (पराग ताम्रा). Though पराग ताम्रा like this, it is 'अपराग ताम्रा' also i.e. अपरागत + ताम्रा i.e. not devoid of ताम्रा (mango trees) i.e. Many mango trees also have grown in this.

[अपरागताः (अनपगताः) ताम्राः (चूतवृक्षाः) यास्यां सा]

सरस्सु जातैर्नलिनैः सुजातैरपां तरङ्गैश्च सुधान्तरङ्गैः ।

इहासमेऽतिव्रततौ समेति मरुत्तुषारः श्रमरुत्तुषारः ॥ ३७ ॥

The gentle and cool wind which removes fatigue, is blowing in this mountain, which is possessed of peerless creepers along with excellent lotuses growing in lakes, the waves of which are sweet as nectar.

[श्रमरुचः श्रामितरोचिनः तुषारः (श्रीकटाः) यस्मिन्]

यमभिप्लुतमम्बुधरैरभितः सरसा^१ सरसा स रसाऽऽसरसा ।

स्थिरधर्मं तथा गिरिराद्रियते स मया समयासम या समया^२ ! ३८ ॥

This mountain which receives good rain is surrounded on all sides by already well-watered, lands, due to the existence of lakes. Oh, Sthira-dharma (Oh, one indulging in the permanent Dharma! Oh, Samayaasama. (unequalled in the knowledge of shasthras! This mountain is intensely loved by me for reason of having such land near it.

[i रसाः—भूमिः सरसा, सरसा (सर्वैः सरोभिः) सरसा—जलसाहित आस]

ii निकटे

प्रणम तमिममचलममरमहित¹महितमहितमहित ।

भजनमलघु विफलमिह न सदय²सदय सद³य सदय⁴ ॥ ३९ ॥

Oh, you who are favourable to the low Indra who is the slaughterer of Vritrasura who was a Brahmin! or you, whose greatness is praised even by the enemies! bow to this great mountain which is fit to be bowed by gods also, Oh, सदय सदय the possessor of goodness without effort! सदय Oh, compassionate one! सदय (सत् + अय) Oh, most fortunate one! The worship of the mountain is very exalted and never fails to bear fruit.

अहेः वृत्रस्य तमः इन्द्र सराव अतिहीनः तस्य हित ! हीनपक्षपातिन् ।

२ अयसतः अप्रयत्नमानस्य, अयः यत्नं विना संपद्यमानः अयः

शुभावहः विधिः अयस्नलब्धमाग्यशालिन्

३ सतां सत्पुरुषाणां अय अभिगन्तः ! (वृद्धसेवापर !)

४ दयासहित !]

रत्नोपसंघटितशृङ्गफणासहस्रः स्फारोदितस्फटिकरश्मिविशुद्धकायः ।

नित्यं वहन्निजबलेन महीमहीनः पुण्यस्यसौ मधुरिपोरपि मोगयोगम् ॥

This mountain which has thousands of gem-set pearls is white throughout its body by the lustre of many crystals. It bears the earth always by its strength and is always not abandoned by अहि (Adishesha) (since it is being carried by him). Adishesha also has thousand hoods shining with lustrous gems. He is also white and is very much liked by God. He is also अहिन — अही + इन i.e. lord of serpents. His body is always associated with God also.

[Due to striking comparison between the mountain and Adishesha, this mountain is said to be as Adishesha]

मरुद्गणसमाश्रितो मघवरत्ननीलद्यतिर्विभासि वनमालया विततनित्य-
तुङ्गाकृतिः
कनक्यभिगतः श्रिया कनकरश्मिपीताम्बराः करोति विधृतिं भुवः
कथमसौ न विश्वम्भराः ॥ ४१ ॥

This mountain, which is always very wide and lofty, shines with the rows of forests, being resorted to, by a large number of gods and bright with the lustre of sapphire and spreads its श्रीः (beauty) on all sides. It shines as if it is wearing पीताम्बर or yellow silk garment by its gold-lustre. Besides, it bears the earth. So why should it not be the God called Viswambhara? (विश्वम्भरा) as He also wears Vana-mala, like the mountain which has rows of trees. He also shines by श्रीः (the Goddess Lakshmi), wears Pithambara (पीताम्बर) shining like gold, and bears the earth like the mountain, but in the sense of giving happiness to the goddess namely the earth (भूदेवि).

Note : [So by **खेव** or double meanings of words this sloka applies to both the mountain and God Vishnu.]

मुहुखवीरितोऽपि भजतीह युवा गणय-

न्हितमतिभूरितान वसुधे वनितां तरसा ।

सद्यदि विहाय मानमियमृच्छति तं प्रति सा

हितमतिभूरिता नवसुधेव नितान्तरसा ॥ ४२ ॥

In this mountain which contains a very wide golden area, the youth, who though disrespected by his consort again and again, is still anxious to have her at once. She also is always thinking of him and goes to him giving up pride and enjoys him, fresh nectar, as it were. The greatness of this mountain is such as not to allow lovers to separate from one another.

इह मरुतो वहन्ति सुरसिन्धुसगन्धसरि-

द्विकसितहेमकोकनदसौरभसारभृतः ।

मधुकरमौलिदधनमददन्तुरदन्तिघटा-

करटकटाहबाहिषनशीकरशीभिरिताः ॥ ४३ ॥

The winds blow here spreading dense particles of ichor which flows deeply enough to sink the heads of bees, from the mount-like temples of multitudes of intoxicated elephants, along with the fragrance of opened gold-lotuses grown on the celestial Ganges.

मनः प्रियमिह प्रमो मधुरसादरं सादरं

विधत्स्व हविर्ययन्व्रतशुभावनां भावनाम् ।

कुरु च गुरुष्वक्षयणदक्षिणां दक्षिणां

प्रयच्छति तवेप्सितं प्रणयपर्वतः पर्वतः ॥ ४४ ॥

Oh, master! offer the oblation which is more tasteful than honey and dear to the mind also, to the mountain, with devotion, which safeguards auspiciousness, expressing whichever object is desired by you. You must give rich presents to the purohits, which is capable of removing all sins. This mountain fulfils whatever you desire. (पृथ्वी वृत्ते)

Note:- [दक्षिणा (Dakshina)-is a present or gift to Brahmins at the completion of a religious rite such as a sacrifice. Dakshina is regarded as a daughter of Prajapathi and as the wife of Sacrifice personified.]

गिरिभजनोदितप्रियमिकासमये समये

जनितनमः प्रचारजलपतिदक्षैस्त्रिदशैः ।

सह यदि नः समेति हरिरप्रतिषप्रतिषः

प्रतिहतिमेतु दुष्टवधदोहलिना हलिना ॥ ४५ ॥

When all our friends are rejoicing at the worship offered to the mountain, by us, if Indra comes to fight with us with irresistible wrath, with all the gods, who are like silly young birds which are just trying to fly in the sky, then, Balarama who is eager to destroy the wicked ones, will answer him with his plough.

प्रत्यक्षं गोत्रमासन्नं किमनाहस्य गोधनैः ।

अहस्यो गोत्रमिच्छन्निद्रतः स्वर्गं गच्छेयते ॥ ४६ ॥

The cattle is all our wealth. So, we must worship one who is गोत्र- the protector of cows. (i. e. the mountain here.) It is very near and clearly visible also. Neglecting such protector of ours, why should we go searching for Indra who is far (in Swarga) from us for worship, being invisible, and also the destroyer of गोत्र - (the protector of cows)? This mountains is गोत्र-इन्द्र is गोत्र भिद्-i. e. the destroyer of गोत्र. So the mountain alone is adorable to us and not Indra.

Note: गोत्र means mountain, the protector of cows and the dynasty or family. According to this another idea is also suggested :— when a revered one, of our own गोत्र (family) is available very near, should we go in search of a far off one, who does not belong to our गोत्र and is opposed to it also, offering all worship to him, neglecting the former one.]

अहार्यो विविधैर्भोगैराकर्षन्विबुधानपि ।

अपरिच्छिन्नमूलोऽसौ ससारः सर्वदुःखकृत् ॥ ४७ ॥

This (अहार्यः) mountain आकर्षन् attracting विबुधान् अपि gods also by विविधैः भोगैः various enjoyable things, or essential parts, such as gems and etc a quintessence. Its root has gone very deep under the earths which cannot be found. It removes all miserie.

(The cause of miseries is our neglecting its worship. If we do not worship it, the deep-rooted mountain will bring miseries only, instead of removing them.)

Note:- [This sloka is of विन्दुमती type. If we insert a dot in the word ससार here, it reads as संसार Then, the meaning is Karma, which is the cause of Samsara, is deep-rooted जनादि we cannot get rid of it, however much worldly pleasures we enjoy. It attracts even the learned. Its root is मरुद्धार Unless we cut off the root our miseries will grow.]

नन्दगोपप्रभो धर्मैर्व्रजं वृद्ध्यै सद्व्रतिम् ।

भज तामेव बुद्ध्वाद्रिं तनु त्राणे गतिं गवाम् ॥ ४८ ॥

Oh ! गोपप्रभो ! (the master of cowherds !) (धर्मैः) — By performing Dharma, (Nanda) — be joyful oh वृद्ध — very advanced in knowledge ! Oh, (भावैः) revered one ! or high-born one ! [सद्व्रतिं व्रज] — Take to the best course. Taking this mountain as the best recourse, resort to it or seek refuge with it. Be very earnest in the protection of the cows. [This is possible by favour of this mountain only.]

This is called प्रहेलिका (Riddle) — according to this Nanda is addressed as नन्दगोप, भजवृद्ध, भजता तनुत्राण ! (armour.)

नानाफलवनालीके नालीकेद्वामितोदके ।

तोदके च क्षुषामत्र धाम त्रस्तहितं विदुः ॥ ४९ ॥

(विदुः :) It is known to the elders, that (धाम, भज) to dwell in this mountain which has many rows of

forests filled with various kinds of fruits (नाना-फल-वन-
जडीके) with unlimited waters (अमित जलके) shining
with the lustre of lotuses (नालीक-इव shining)
and therefore alone removing hunger (छुपा रोइके)-
is very good for those who are frightened (त्रस्त हित)

सहसा सह सार्थैर्मा तरसेतरसेवनम् ।

तनु तात नुताद्वज्जीनगतो न गतोऽर्च्यताम् ॥ ५० ॥

Oh, father ! Do not use all your resources with
your Kinsmen, for the worship of any other (than
this mountain) hastily, without due consideration.
Indra who has thunderbolt in hand does not deserve
worship, before this praise-worthy mountain.

जुषतामिद धीः सूर्यसमा हि तव सुन्दरीम् ।

रक्षार्थमिह यक्षेण समाहितवसुं दरीम् ॥ ५१ ॥

Your mind must be directed towards the beautiful
cave of this mountain, where treasure is kept
by Kubera for its safety. Your intellect is equal to
the sun in its lustre, indeed.

सभा-जनं वदाम्येतद्भव्यैः सरस-भाजनम् ।

सभाजनं गिरेरर्थं स्ववृत्तुल्लास-भाजनम् ॥ ५२ ॥

This is my appeal to the great men assembled
here. With the vessels containing things full of sap,
like milk, curd and ghee, we should worship this
mountain alone. This is the ground for prosperity
of our profession.

भवता भव-तापघ्ने भाविते-भावि-तेजसा ।

सु-तरा सुतरामस्मिन्सुरभीः सुरभीश्वर ॥ ५३ ॥

Oh, सुरभीश्वर (the lord of the cows!). If you worship this mountain well, which removes all miseries of samsara, the fears that may come from gods will all be easily overcome, by the prowess got from that worship.

बहुविद्भ्यः समग्राहि समग्रा हि मतिस्त्वया ।

अतोऽन्यजनसंदिग्धे न संदिग्धे हिताहिते ॥ ५४ ॥

You have obtained full knowledge from those who are well-versed in many sastras. So, your mind, with such full knowledge, does not admit of doubt with respect to both good and bad, which others have.

गोवर्धनप्रकाशिन्या गोवर्धनसमाख्यया ।

समक्षेऽपि गिरेरस्य समक्षेपि क्षमा स्तुतिः ॥ ५५ ॥

The name Govardhana (which makes cows prosper) itself shows briefly its greatness, which is fit to be praised both at sight and out of sight.

वयं वेनुश्रुतैः सार्धमत्रासंकटकान्वयाः ।

अन्वभूम निराबाधमत्रासं कटकान्वयाः ॥ ५६ ॥

All of us consisting of various families have been happily living together in series, with hundreds of cattle, without any difficulty (because it is so very

spacious) for space, in the ridges of this mountain, without fear.

अनन्तमहिमा सोऽयं समस्तवसुधाधरः ।

मौळिमण्डनमस्येन्दुः समस्तव सुधाधरः ॥ ५७ ॥

This mountain which bears the whole earth, has boundless greatness, or has the greatness of Anantha (Adishesha or Sri Krishna). The moon who has nectar and is an ornament to the peak of this mountain is like you in gladdening all the people and being an ornament to the mountain.

तपोधनैरयं शैलो महाभाग महीयते ।

गोधनैरपि न त्वन्न महाभागम हीयते ॥ ५८ ॥

Oh महाभाग (oh, very great fortunate one!) this mountain is very highly esteemed by those whose wealth is penance, oh मह-भागम (possessor of great merriment and lustre). There is no detriment of any kind even to those who have cows as wealth in this mountain.

रोधोरोधोज्झितैरेतैरुत्सैरुत्सैकतैरसौ ।

महीमहीनां तनुते ग्रावाऽग्रावास्तारकाः ॥ ५९ ॥

This माता (mountain) which touches the stars with its peaks possesses lands abounding in springs which flow tearing away the banks, and setting aside the sands on both sides.

धिषणातीत धिषणा लोकनीत्यास्तु लोकनी ।

सुधरेऽस्मिन् वसु-धरे तात तेजस्विता तते ॥ ६० ॥

Oh, धिषणातीत (more intellectual than Brihaspathi!) तात ! (oh, father!) Let your Intellect view this exalted mountain which is pervaded with wealth and lustre, (in its reality) in the universally accepted way or in an extra-ordinary way.

Note:- [The लोकनीति or universally accepted way here is, that we must do good to those who do good to us.]

पादापादभ्रपर्यन्ता दीनादीनामसौ गतिः ।

गोप गोपनयोग्याऽस्मिन् कान्ता कान्तारभूरपि ॥ ६१ ॥

Oh, Nanda, the protector of cows! this beautiful forest ground in this mountain, which is the refuge for orphans and so on, (by giving them fruits and other food) and is abounding in trees growing around it, is able to protect us.

इह पुष्पोषनिष्पन्नव्रजामोदे वने हिते ।

भृशस्रत्सवसंतोषं व्रजामो देवनेहिते ॥ ६२ ॥

Let us feel intense joy by having the festivity, namely the worship of the mountain in this forest, which by pouring flowers which spread fragrance to the whole of Gokula,—is very desirable for our sport and favourable to all kinds of our happiness.

प्रयतस्व गिरेरस्य व्रजदेव समाजने ।

स्वपुष्पकल्पे मा भक्ति व्रज देव-समा-जने ॥ ६३ ॥

Oh, Lord of Vraja! try to worship this mountain. Offering puja (worship) to the gods (like Indra) is like "sky-flower" (an impossibility or unreal thing). Do not cling to it, with dedication.

देवस्थानमिवेन्धानं परायणमवारितम् ।

गोवर्धनमवेक्ष्येन नारायणमिवागतम् ॥ ६४ ॥

This mountain which is unimpeded refuge to us, shines like swarga, the abode of gods. You must take this as Sri Narayana, who is the foremost refuge and means of refuge also, to be sought by all and above all This is गोमृत्त्रिका बन्ध as it is said:—

"वर्णानां एकरूपत्वे यद्येकान्तरमर्थयोः । गोमृत्त्रिकेति तां प्राहुः दुष्करं तद्विवो यथा"

दे व स्था न मि वे न्धा नं प रा य ण म वा रि त म्
गो व र्ध न म वे क्ष्ये न नो रा य ण मि वा ग त म्

मेषांशो मघवान् देवः स्यादक्षत्यस्य सादने ।

मेषानामपि वा भावः सादमेत्यद्रिसादने ॥ ६५ ॥

Indra's desire to destroy those who live in this mountain will be in vain. Even if all the clouds

[अहङ्गा] अ Vishnu, इ His enemies, इ their enemies i.e. the virtuous persons. अहं!, one who has such Virtuous persons as limbs i.e. oh, the greatest of the devotees! (Nandal)

(एव-गङ्गा-आक-गाहक-अङ्ग-अङ्ग-ग-अगकः) अ-गङ्गा the celestial Ganges, आक streams or floods, गाहक those who bathe (of Gods who bathe in the streams or floods of the celestial Ganges, अङ्ग (their) limbs, अङ्ग signs, (clothes, jewels, etc.) ग having अङ्गक trees. [i.e. The trees (of this mountain) which bear the signs (cloths, jewels etc.) of the bodies or limbs of gods who bathe in the streams of the celestial Ganges.] [The excellence of the stature of the mountain is implied in this adjective, qualifying the mountain.]

3) अथ आक आग अङ्गक आग अङ्ग ग अङ्ग क अग अगङ्गाकः] अथ sins आक streams आग having, अङ्गक limbs (among samsarins) आग joined अङ्ग Avidya, Karma Vasana etc. ग having अङ्ग (water) particles क waters i.e. In the waters of Govardhana, आग entered अगङ्गाक having the waters of the celestial Ganges or the bodies of gods or birds which travel in the sky. [i.e. the gods or birds or the waters of the celestial Ganges, who or which have entered the waters of Govardhana mountain, the water particles of which take away the Avidya, Karma Vasana etc of those [who are in Samsara, having streams of sins as limbs or body.] [This implies, how excellently purifying the waters of Govardhana are, as even the waters of the

celestial Ganges, or the gods themselves come to bathe in this, to get rid of their sins]

Summary:- Oh, the greatest of the devotees of Sri Vishnu oh, Nandal This mountain is most wonderful, having birds or gods swimming or bathing in the Ganges the waters of which remove all sins, namely, Avidya, Karma vasana etc. and having trees to which the clothes, jewels which are (the signs) worn by gods are clinging, while they bathe in the celestial Ganges or the waters of such celestial Ganges themselves enter into the waters of Govardhana for more purification, or the gods who bathe in celestial Ganges come to bathe in the waters of this Govardhana to get rid of their sins (as it is more sacred than that Ganges).

रजतगैरिकरत्नगणैरयं कनति कान्तलसाश्रितकाननः ।

लिजगदेकनिधानतयाऽधिकस्त्रिदशराजधराधरतल्लजात् ॥६९॥

This mountain which has forests containing beautiful creepers, is prominent, like the treasure of all the three worlds. So, it is greater even than that great Meru, which is the pleasure-place for gods only, shining brilliantly with the lustre of heaps of silver, gold, and gems.

[अनोद्वचित्रम्]

सहेत पर्वतोऽयं वो गोप्तुं कचन कन्दरे ।

अदरिद्रा वसामोऽत्र सर्वहेतोर्विबोदरे ॥ ७० ॥

This mountain is able to lodge all of you in one of its caves only. We are living in this, without any

struggle for accomodation, as in the belly of Sri Vishnu who is the cause of all the worlds.

[This is गूढवपुर्ध्वजिम्बम्]

घनाघना घनाघनाद्बुतेह आसिसन्ततिः ।

वना वना वना वनानुरूपसरफलावृता ॥ ७१ ॥

[इह — in this mountain, वनावना — in the forest ground, घना—dense अघना—sinless or thin or without tenderness, घनाघनाद्बुत—marvellous like the clouds of the rainy season, (black liket hem) आसिसन्ततिः—row of trees अघन-अघन - अनुरूप - सरफल - आवृता — abounding in, excellent fruits for protecting animals.

Summary:- In the forest-places of this mountain trees have grown densely (compact) in some places and thin in some other places. They are marvellous like the clouds of the rainy season with black colour like them. They are abounding in excellent fruits for protecting all animals.

बुतेह भाति हेमभूर्नमेरुणा समन्ततः ।

प्रतीहि नैनमबुद्धं न मेरुणा समं ततः ॥ ७२ ॥

The golden floors in this mountain, shine very well, being surrounded by shady trees on all sides. So, you take this mountain certainly, to be equal to the gold-mountain, named Meru.

इह प्रभूतबाहिनीवने वने वने वने ।

फलेन भूयते स्वयं न तेन तेन तेन ते ॥ ७३ ॥

In this (बने) bright mountain which has plenty of river-waters the trees in every forest, are themselves bent down to give you whatever fruits you desire.

अहार्यमेतिवेतनासितासितानराज ते ।

अहार्यमेति वेतना सितसिता न राजते ॥ ७४ ॥

Oh, अहार्यम्! you, who have splendour which cannot be taken away by others! (oh, Nanda!)

Oh, इति वेतनासितासितानराज-Oh, The chief of animals which should be famous for intellect i.e. chief of those who have reputation for wisdom! (Oh, Nanda!) your mind is as in a swing with doubt as to whether the mountain should be worshipped, or Indra should be worshipped. Therefore alone, it does not shine well.

[This is अर्चयमकचित्रम्]

समग्रगुण भूमाऽसौ सानुमानागमानितः ।

समाहित धियां सेव्यः सानुमानागमानितः ॥ ७५ ॥

[असौ सानुमान (This mountain) is

1. समग्रगुणभूमा i) has plenty of magnificent qualities like firmness, stature etc. (To Sri Vishnu)—ii) has plenty of magnificent qualities like ज्ञान, शक्ति, बल, ऐश्वर्य, वीर्य, तेजस्
2. सानुमानागमानितः i) worthy of respect for reason of having trees as high as its peaks. To Sri Vishnu ii) स अनुमान-आगम- अनितः—Not to be fully realised even by Vedas with Tarka

3. समाहित चित्तो योगिनः i) Fit to be resorted to by Yogins who have concentration of mind (to Sri Vishnu ii) Fit to be meditated upon by yogins who have concentration of mind.

4. आगमान् इतः famous in Puranas.

[To Sri Vishnu ii) आग मानितः—made known by भग's, i.e. prapannas. The above four adjectives qualify both the mountain and Sri Vishnu with different meanings as shown above, showing that God Himself is in the form of that mountain]:

Summary i) The greatness of this mountain is famous in Puranas also. It is full of magnificent qualities such as firmness, high stature and so on. The trees therein are as high as its peak bringing honour to the mountain. It is fit for yogins to live in it and practise yoga, with concentration of mind.

ii) This mountain is the God Vishnu Himself in that form :- He too is full of auspicious qualities namely ज्ञान, शक्ति, बल, ऐश्वर्य, वीर्य, तेजस् etc. i. e. समग्रगुणभूमा. He cannot be fully realised by Vedas with the help of Tarka, so He is also सानुमानागमानितः.

iii) He too is to be resorted to by yogins who have concentration of mind, being fit for meditation

iv) आगमानित-भग (prapannas) - Made known by prapannas.

याचले जरसानेता ताने सारजले चया ।

कालिमानवसायामा माया सा वनमालिका ॥ ७६ ॥

i) [साने-beneficial. सारजले-having excellent waters, अचले.in the mountain, या. जरा, which, by old age, अनेता-not attained, चया-with means. काकिमानवसायाना-the path understandable due to the thickness of trees by which the place has become dark, सा, वनमाळिका-that row of forests. साया-is very surprising.]

Summary:- The row of forests in this mountain which has useful and excellent waters in abundance is flourishing without the touch of old age. It is marvellous like the Maya of Sri Vishnu with its thick growth of trees which have made the forests so dark as no path can be discerned within it. [The beauty of this sloka consists in its

‘‘अनुलोमप्रतिकोमगतप्रत्यागतवार्चिभ्रम्’’

ii) [अचले-firm (not changing with the change of Manvantara), साने-in the creator of the world, सार जले (सार-Sudarshana, सारज, born out of water i. e. conch [Panchajanya]) who has chakra and Shankha, जरा अनेता-Existing always, अचया-unfailing काकिमानवसायानाका-humming अलव:- bees being motionless having drunk the flower-honey so much that they had no desire to go to another flower and were sleeping in those flowers alone very happily, सा-such वनमाळिका-Vaijayanthi, साया-is the Maya of God Sri Vishnu]

Summary:- The row of forests is resembling the Vaijayanthi which is the Maya of Sri Vishnu. It is highly esteemed by Sri Vishnu who is not changing with the change of Manvantaras like Indra and so on,

holding Panchajanya and Sudarshana, and being untouched by old age. The humming bees in the flowers of the Vaijayanthi have become steady having drunk the honey amply therein and without the idea of going to any other flower, as the flowers in Vaijayanthi are so full of excellent honey. The garland shines like Lakshmi covering the chest of Sri Vishnu with its lustre.

अभ्रान्तमतिशयेह विराजिततमागमे ।

निशामयाकीनघनं सालौघमतिनन्दनम् ॥ ७७ ॥

i) [अभ्रान्तं-near the cloud. अतिशय-going beyond विराजिततमागमे-shining with trees, excellently, आकीनघनं-stuck up with cloud, अतिनन्दनं- Excelling the celestial garden नन्दन (Nandana) 'सालौघ'-groves of sala trees, इह-in this mountain, निशामय-see.]

See the groups of the sala trees in this mountain which shines very well with the groves of trees tearing away the clouds, going beyond them and surpassing Nandana Vana, the garden of Indra.

ii) हे, तवम ! Oh, most wealthy one ! शयेह-विराजि- shining with birds which are sleepy, अगमे- in the mountain, आकीन-घनं-अति-ईन-great bees-dense with them अतिनन्दनं-most pleasing, सालौघ-सार- water-ओघ-stream- अभ्रान्तमति-with concentration of mind, निशामय-see!.

Summary :- Oh, the possessor of abundant splendour! See with concentration of mind, the most

pleasant streams of waters, spread over with great bees (flying from lotus to lotus,) in this mountain which shines with birds which are sleeping happily.

चारुचीरीरुचा रोची रुचारैरचर्चरुः ।

चिरोच्चरोच्चिररो रुचिरो रुचिराचरः ॥ ७८ ॥

अद्वयद्वयधरः

चारुचीरीरुचा- by the lustre of birds named 'ghyll-
lika'-which are lovely, रोची-shining, रुचारैः- by wan-
derings of Krishnasaramriga, अचर्चरुः - without the
fear of cruel animals. चिरोच्चरोच्चिः-always having bright
lustre of gems, अचरः-mountain रुचिरा-beautiful, रुचिराचरः
illuminating trees etc.]

Summary:- This mountain increases liking for
its ownself with its beautiful trees, spreading the
lustre of its precious gems always. Showing that there
is no fear of cruel animals in it by the deer
wandering always as they like, and shining with the
lustre of lovely birds called झिल्लिक (ghylllika).

नीतिनेत्र नतानन्त नितान्तोन्नततानतः ।

तातेतोऽस्तनुतोऽनीतं न नुसैनोनुतान्ततः ॥ ७९ ॥

हे, नीति नेत्र नतानन्त तात

नितान्त-उन्नत-तानतः-very high and broad अस्तनुतः-very great
नुसैनोनुतान्ततः-resorted to by sages who are praised by
the great who are deprived of sons, इतः-from this
mountain, अनितं-unobtained, न-no

Oh, you who have the Nithisastra as the eye, oh you, who bow to Sri Vishnu! oh, father! Is there any desire unobtained from this lofty and very extensive mountain, by the people, which is resorted to by the great ones, also being praised by the great people, who are rid of their sins ?

सराससारसासारैः सुरोत्ससक्तसारसैः ।

रसस्रुः सरसस्रुसैः सरः सारसैरसौ ॥ ८० ॥

[असौ सराससारसासारैः- with movements of Sarasa birds making sounds, सुरोत्ससक्तसारसैः- with lotuses open by the rays of the sun, सरसस्रुसैः- with oozing sweet waters, रः सारसैः with waters of great lakes, रसस्रुः- creates liking.]

Summary :—This mountain creates vehement longing in its ownself, to all, by its lakes wherein sweet waters are oozing out, and lotuses are opened by the rays of the Sun and where intoxicated chakra-vaka birds are moving uttering their sounds. [द्वयधराः]

धीर ! धीरधुराधारी धाराधरधरोऽधरे ।

रोधोधरारोधरोधिधाराधारी धराधरः ॥ ८१ ॥

Oh, bold one! This mountain bears Kumkuma trees called धीर (Dheera). There are clouds at its foot, and has streams overflowing their banks.

[द्वयधराः]

भूमृच्छिमेममानेनानेन भूनाभिनेनम ।

भानुमानुमभाभिन्न नुनं ननं न नो नमः ॥ ८२ ॥

[हे हनम ! possessor of lustre like that of the Sun !
भूमृच्छिमेममानेन with the place where elephants like
mountains are shining भूनाभिना prominent on the
earth, अनेन by this mountain. भानु भानु म.भा मिश्रं mixed
with the lustre of stars and the Sun-beams नमः the
sky, नूनं- indeed, न नो नुनम् -torn away] [द्वयश्वरः]

Summary : Oh, you, who shine like the Sun !
the sky which is joined by the Sun shine (in the day)
and the lustre of stars (at night) is indeed torn away
by this mountain which is prominent on the earth
manifesting elephants which are like hills, (i.e. so
very high and huge)

तत्र तत्रातितारेऽत्र तारातीततरुचरे ।

तरेचातारतीरेतातते त्रातरि ते रतिः ॥ ८३ ॥

[द्वयश्वरः]

[हे, तात । तत्र, तत्र, अतितारे-very high sounding lions
or having Pure pearls. तारातीततरुचरे-trees stretching
up higher than the stars, एतातते-pervaded by those
who have come for protection. अत्र- in this mountain,
ते रतिः-Your desire, आती- fatigues तरेत्-cross]

Summary :- Oh, father ! your love for this
mountain which spreads the lustre of precious stones
everywhere. (or where the high sounding roars of
lions are heard), having great trees stretching higher

up than the stars, and being surrounded by all who come for staying in it and protecting them also removes all your fatigues (or dissatisfaction.)

विततीतावृत्तिवृत्ते वीतातीतावृत्तावृत्तौ ।

तातावातातिवृत्तेऽति वातोऽतीवाततेऽवति ॥ ८४ ॥

[हे तात ! वितति-हृता-आवृत्ति-वृत्ते,-covered by trees having flocks of birds, वीत-आती-ईत्तौ.having streams with assemblage of birds known as 'आति', अ- वात-अति. वृत्ते-resorted to for dwelling by those who have resigned to worldly pleasures. अतीव आतते - Very spacious. (in this mountain) ऋतावृत्ती-in all the seasons वात:-wind अति-very much अवति-protects.]

Summary :- Oh, father! the wind blows very favourably in all the seasons in this mountain, which is very spacious, the abode of the impassioned ones, having streams possessed of birds known as आति (Athi) and surrounded by groves of trees with flocks of birds in them.

नुचैनसां निनसुनां सानूनासनसानुना ।

सानसां नः ससेनानां साऽनेनाऽऽसन्नसुः सनिः ॥ ८५ ॥

[द्वयश्वर]

[नुचैनसां rid of sins निनसुनां desirous of bowing to the mountain, सानसां with carts, ससेनानां with troops, नः to us, सा, सनिः that prayer, सानून-असन-सानुना with ridges abounding in असन trees, अनेन by this mountain, आसन्नसुः bears fruit quickly.]

Summary:- All our prayers will quickly bear fruit by this mountain whose ridges are abounding in trees known as वसन, (asana) removing all our sins, if we desire to bow to this mountain and adore it with all our carts and troops which are ready with us.

Note: [What fruit can be obtained from Indra by worshipping him can be obtained, even more quickly by worshipping this mountain.]

कलोलोलकीलाले केकाकलकलाकुले ।

कालिकाकलिलालोके काले काले किलैककुः ॥ ८६ ॥

This mountain alone is the place of refuge to us when the rainy season comes with large stretch of waters having huge, waves, the pea-cocks making their sounds of ke-ka and the black clouds making the light dim by blocking the sky. [द्वयक्षरः]

पतता पततोपेतः पतितोत्पतितातपः ।

पात्रा पीतोपतापोऽपि तपः पूतपते पितः ॥ ८७ ॥

[तपः पूतपते ! पितः ! पतता पतता उपेतः पतितोत्पतितातपः पीतोपतापः अपि पात्रा] Oh, the best of those who are pure by penance! oh, father! this mountain, where birds are flying here and there, the sunshine is falling downwards, on its lowlands and rising up on its highlands, and the sun's heat is cooled down (by the dense shade of the trees), will protect all of us.

[द्वयक्षरः]

भूतभूते भूतभूतो भीतता भीतिभूतिभूः ।

भातीतो भूभूतो भाभूद्भाता भाता तु भूतिः ॥ ८८ ॥

Oh! भूतभूते भी-तत-ममौति भूति-भूः भातीतः भूतिः भूतभूतः भूभूतः
भाभूत्, भाता भाता ।

Oh, you, having everlasting splendour! This mountain, which is great like the Kailasa mountain of Siva, the Lord of the Bhutas, rises above the orb of the stars and is the assurer of safety to those who are frightened and will always shine with splendour.

[इयक्षरः]

मरुमुंरममरिं मारमारेऽमरामरे ।

रमारामे मुरारी रारामेमरुमेरुमम् ॥ ८९ ॥

इयक्षरः

[मारमारे, मरामामरे, रमारामे. मुरारी हः मरुमुंरममरिं, उरुमेरुम्,
माम]

The renowned Sharanagati Dharma, (i. e., the dharma of protecting those who seek refuge with Him,) for which, Sri Vishnu who is the Cupid of Cupids, God of Gods, the gladdener of Sri Lakshmi and the destroyer of the demon Mura—is famous—came to this mountain, which (by its abundant water-places)— is piercing the vitals of the chaff-fire (मुंर) namely the desert (waterless place) and excels even Meru in greatness. [The God Govardhana gave His greatness of 'Sharanagataraksahna' to this mountain.]

रवीरेरावरावारोऽवर वैरिविरावर ।

विवराराविविबरो वीर वने वरैरुः ॥ ९० ॥

[अवर ! वैरिविरावर वीर रवीरेरावरावर (विवर-मारावि-विवर) वरु वरैः वने] विवरेषु (कोटरेषु) माराविणः (सन्दायमानाः) विवराः पक्षिभ्यः वसिष्ठम्

Oh, the seeker of Sri Vishnu ! (अ-वर) ! you, who cause the enemies to cry out, ! Oh, heroic one ! This great (उचः) mountain, whose highland touches the globe of the Sun (रवीरेरावरावर) !, and in the hollows of whose trees, birds make confused noise,—is chosen by saffron trees. (वरैः) (everywhere).

रवि ईरयन्ति वा इरावराः (वसन्तभूमयः) तासां नभो (पुतिः सं क्रच्छति इति-रविमंडलस्पृग्पूर्वभूमिक । [द्वयक्षरः]

मानयानन्यनियमो मान्यमेनमनामयः ।

यमिनां नाम नम्योऽयममेयो मौनमानिनाम् ॥ ९१ ॥

Give up devotion to Indra and others and worship this praiseworthy mountain alone. Yogins (saints) also bow to this mountain, which give health by removing all ill-health. Those who feel by conceit, that they are capable of cogitation, cannot know it well.

[अमूर्त्यन्मथक्षरः]

निःसमानेन मानेन सुमनोमानसैः समः ।

सोमसीमासमासन्नसानुमान्सानुमानसौ ॥ ९२ ॥

[निःसमानेन मानेन, (Of unequalled largeness and spaciousness) सुमनोमानसैः, समः सोमसीमासिमासज्जसानुमान् असौ साजुमान्]

This mountain is unequalled in largeness. This is very exalted, like the minds of the virtuous ones. Its peaks have stretched up to the orb of the Moon.

[अमूर्धन्यदक्षरः]

तातेतातीतितातीतः केकाकाकुक्केकिकः ।

पापोपपापपापो नानानानाजनाननीः ॥ ९३ ॥

हे (तात) ! (इत-अतीतिता-अतीतः) (के का का-कुक्-केकिकः) पाप-उपपाप-पाप-आपः) नान-जनान-आन्न-नाज-नीः

Oh, father! this mountain protects all, namely those who eat various kinds of food, those who take only a single kind of food, and those who take no food at all (being engaged in penance), by supplying them all, whatever food is desired and also by making the penance of the sages successful, having abundant sacred waters which remove both major and minor sins, peacocks which produce notes namely के का and is shining well, without any distress arising from the six troubles-namely, excessive rain, drought, beasts, rats, parrots, and foreign invasion.

[पतिपादमिहैकाक्षरः]

यये या याय यो योऽयः स सोऽसौ सास सासुः ।

मम मामोऽममाम गोगागोगागगोगुः ॥ ९४ ॥

Splitting up [नये (ईशये) वा वा नम योवः नयः समः असौ
सास, छासुसुः सम, मामः नममामाम, गोनागोमनागोनगुः]

Prose order . [अवे ! सास ! ममसामाम ! गो-गा-आग-अग-ग-
गोगुगो Sun-beams, गा-entering, आग-offence, अग-trees-ग-
going गो-cows गग such Gokul ससुसु:-Having Sanjeeva-
naushadhi असौ-this mountain, वा वा है-the goddess
Lakshmi, the wife of (अ) Sri Vishnu बीकः auspicious
fate स सः मम सामः this mountain comes to my mind in
this way.]

Oh, (you) devoted to Sri Vishnu! the destroyer of enemies! (स-वत्स) oh, the bestower of riches to the poor! (वत्स-destitute स-Lakshmi. वत्स-bestower)! this mountain which has trees exposed to the heat of the sun under which cows take rest, has herbs which bring one back to life: It is the source of all kinds of splendour and auspicious things.

Note: [All our splendour and good fortune
are from this mountain alone.] [प्रतिपादमितेकाक्षरः]

रुरुरुरिरारोऽरं दद।दीं ददद।दिदः ।

लालिलोलालिलालो हाहाहूहूहूहि ॥ ९५ ॥

(क-उ-उः) (इ-रः) (अ-रं) (दु-इ-भा-दी-इत्) (मा-वि-दः) ला.कि.कोक
कि.कीका.का) हाहाहह-उ-इ-इ-इ)

- i) **ल-Deer, ह-sounds, उः-great** (Violent sound of deer)
- ii) **इरा-water रा-abundant** (Full of water)

iii) अर-quickly (iv) दुःgrief द- giving, ना-दी-destroying 'completely ददत्-giving) Complete destroyer of the cause of grief.)

v) नादि-Those devoted to enjoyment दः-protector (giving pleasure to the pleasure-enjoying persons)

vi) काली-desroius of flowers etc., लोका-unsteady

अकि-bees, लीला-sport क-giver vii) हाहाह-celestial musi-

cians or singers, हाहाह-are who are very famous

ones, उह-imaginative power, द-destroys ईह-your

history. The imaginative power of such famous

also celestial singers becomes dull in singing your

history. Oh, one of such extraordinary career!

दि-indeed.

Summary:—Oh, the destroyer of those who give sorrow to others! oh, you, whose splendid deeds cannot sufficiently be sung even by the famous celestial singers. This mountain is full of the noise of wild animals like the deer; it has abundance of waters; this supplies full enjoyment to the seekers of enjoyment; this provides sport to the unsteady bees which move about, being desirous of flower-honey:

[प्रतिपादमित्रकाशः]

नानानानानानाना नानानाना ना नाना ।

ना नानानाना ना नाना नानाना ना नानानाना ॥ ९६ ॥

(नानान-अनानानि-अन-अन) अना ना नाना न अः न अः नाना

नाना नाना अनाना अनाना नाना नाना न अः न अः नाना

[This is an एकाक्षरश्लोक]

नन्द is addressed in the first word (नानान-अनानान-
अन-अन)

(Those who are) नानान i. e. those who live by पंचवृत्तिप्राण i. e. the five vital airs or life-winds namely प्राण, अपान, स्वाण, उदान, समान those who are (अनान) i.e. who live without the five vital airs, (to both of them) अनः- who enlivens (both of them) i.e God. अन! the enlivens of such God i. e. the father of Sri Vishnu! ii) non-man, iii) man, iv) are different from one another. Hence they are न, अ, not protector. (Neither man nor gods like Indra are protectors)

vii) viii) ix) Sri Vishnu cannot become many He is single only-this is borne out by the next half of the sloka—

नाना, नाना That which is many is many. अनाना, अनाना that which is single is single alone. नाना, नाना न, अ: Vishnu cannot be many without the world, as He is omnipresent and all pervading. Hence He is said to be all. (सर्वं सद्ब्रह्मदं ब्रह्म...")

न अ: नाना the protector cannot be many. Vishnu alone is the protector

Summary;- Oh, father of God Vishnu, by whom those who live by the five vital airs and others who live without them exist, i. e. men and gods they cannot be protectors. God Vishnu is single and not many. Everything is Sri Vishnu only (सर्वं सद्ब्रह्मदं ब्रह्म...") Many is many; single is single. One cannot become

the other (since one is opposed to many). Without the world, Sri Vishnu cannot be seen as many (since He is all—pervading). The protector is single i. e. Sri Vishnu alone is the protector and none other, as it is said “न हि पाकनक्षामर्घ्यं ऋते सर्वेश्वरं हरिम्”

इति तत्त्वमतत्त्वं च यथावदवगाढया ।

अर्घ्यानर्घ्यौ क्षिया भिन्दन् गोधनान्यव गाढया ॥ ९७ ॥

In this way, with the mind—well determined as to the reality and the unreality and discriminating which is to be worshipped from which is not to be worshipped, save our wealth, namely, the cattle.

नयानयानयानयानयानयानयानया ।

नयानयानयानयानयानयानयानया ॥

यानयानयानयान यानयानयानयान ।

या नयानयानया न यानयानया न या न ॥ ९८ ॥

Words in No: 1— Can be split up in two ways :—

नया नयान् अयानयान् अयानयानया अनया नय आनय अनयान्
अयान् अयानया नयानया

नयान् अयाः न यानयान् अयानयान् अय अनया नयानयान् अयानयान्
अयानया

i नयाः. morals. अनया :- immorals.

ii अयाः:-auspicious precepts अनया:-reverse of them

iii अयानं-अवाहनं (without vehicle) यानं-going (By that).

iv नय-**with the mind said in previous sloka,**

v नय-expel or take away vi आनय-Bring.

vii अनयान्-devoid of नय (justice) Those who are
devoid of justice

viii अयान्-without going to

ix अयानया नया नया-अ- Vishnu, यान्-going (refuge)

(Their) यान्-path, (In this) यान्-going (going
in the way of Sathwikas.)

Prose order

अयात्, अयात् (सन्) अयानमानयानया अयानमानया अनया
नयानयान्, अयानयाश्च, नय आनय च [i. e. नयान् अयौश्च, आनय,
आनयान्, अनयाश्च, नय]

(Oh, father!) (you), without taking to injustice
and without looking out for the advice of any other,
with the mind going by itself in the path of those
who resort to Vishnu, which is choose the path
which is just and auspicious and give up or expel,
what is unjust and inauspicious 98— (2) - is the
above sloka reversed - (letters are in the reverse प्र-
कीर्ण order.)

(यान यान यान यान !), यान-यान-यान-यान !) (या) नय-अनय-अनया
(न) (वा) (न) यान यान या) न

Oh! you, who walk on the high road on which
vehicles like chariots freely move i.e. not going in
the wrong path oh, you addicted to good conduct
getting rid of sins leading to decay! with the mind,

which cannot be said to be incapable of knowing justice and injustice, and is free from the evils like passion etc., (follow the just and auspicious path, giving up the unjust and inauspicious one.) (goes with the above sloka)

माया भासा सामायामा या सूताया यातासूया ।

मातायायायातामा सा यायाने गेयायासा ॥ ९९ ॥

[माया भासा सामायामा, या, सूताया, यातासूया, मात-आयाया]
अयात-आमा सा, अयाया, अने गेय-आयासा]

Your intellect is marvellous with imaginative power, and it is very broad also. It is the cause for attainment of wealth. It is devoid of jealousy. It shines with inclination towards good fortune to you. It is directed towards Sri Vishnu alone. If, with such mind, you try to worship this mountain, that mind will be praised and sung by all, for its greatness.

[सर्वतोभद्रम्]

सेवा माननमावासे वासिताहिहितासिवा ।

माता पिता तपितामा नहिताततता हि न ॥ १०० ॥

[हे, वासिताहिहित ! आवासे, सेवा, माननं, आसिवा, माता, पिता,
तपितामा न हिताततता]

Oh, you, who are dear to Sri Vishnu, who has Adishesha as abode! Worship to this mountain, which

is our place of refuge, increases splendour. It is done by only those who are very fortunate. It is our mother and father. It removes all afflictions. It cannot be had by sinful persons.

[सर्वतोभद्रम्]

गेहा देववदेहागे हासताननतासहा ।

देतानयायाऽऽनतादेऽव नयात तथाऽऽनव ॥ १०१ ॥

[हे, देव वद ! आनतादे ! नयात ! आनव ! इह अगे गेहा, हासताननता सहा, देतानयाया तथा अव]

Oh, devotee of God! Oh, modest of the modest! Oh, you, adhere to the righteous path! Oh, mighty one! The very desire to praise this mountain fulfils all our desires quickly. It does not tolerate the worship done to those who are to be worshipped for a long time, like Indra and such others. It eradicates all evils. Offer worship to this mountain and save Gokula, thereby.

[सर्वतोभद्रम्]

नदीसारसमेतात् दीप्ता भासा नरावृता ।

सामानासौ माभिरामे रसा सौम्या सुमानस ॥ १०२ ॥

[हे सुमानस ! सामान ! मा भिरामे, अत्र, नदीसारसमेता, सभास नसौ, रसा, सौम्या]

Oh, auspicious minded one! oh! illustrious one! This splendid mountain region is very pleasant with great rivers and the lustre of precious gems.

वसुधा तपदानन्द वीसुदान्त मुदा नता ।

ज्ञानदा मुक्तिदा रम्या सनदात्र सदा रसा ॥ १०३ ॥

[हे तपदानन्द वी-सु-दात्र भद्र, वसुधा, मुदा नता, ज्ञानदा, मुक्तिदा, सनदा, रसा, सदा, रम्या]

Oh, gladdener of the frightened! (by assuring them of safety), oh, subduer of the organs of sense very well, by prudence! This mountain region is always shining very beautifully, by protecting wealth, and giving joy to those who reside herein: It is very kind to those who have faith in it, gives salvation, and has rivers which are in high floods.

[सुरजबन्धः]

सहैवेऽङ्कुरयातवैभवलताशोभुच्चनानागमे ।

मव्यं कर्म सदाचितोद्भव नदीयादः सनाथीकृते ।

चित्राटव्यनुवाहिवातवलनश्रेयः प्रचेयोत्सवे ।

वेदोक्त्या समये भजेः शुचि गिरौ मेरुजतेऽस्मिन्भुवे ॥ १०४ ॥

[हे, अचितोद्भव ! सहैवे, अङ्कुरयातवैभवलताशोभुच्चनानागमे, नदीयादः सनाथीकृते, चित्राटव्यनुवाहि वातवलन श्रेयःप्रचेयोत्सवे, मेरुजते, भुवे अस्मिन्, गिरौ, वेदोक्त्या, मव्यं, शुचि, सत् कर्म, समये, भजेः]

Oh, the son of the most revered one ! offer the good, pure and worthy worship, in the manner said in the Vades [“यो वै स्वाम्] to this mountain which is firm, lofty like Meru, deserving auspicious jubilees, with winds blowing favourably in its great and wonderful forests,

shining with rivers containing aquatic animals, abounding in various kinds of tall trees, to which highly estimable creepers bearing flowers and fruits are clinging, and which is said to be the good fortune of the virtuous persons.

[This sloka is in चक्रवर्त्त— which contains the names of the poet and the poem, namely. “वेङ्कट-नाथीयो यादवाम्युदयः”. is extracted in the third and sixth rounds of the वन्द्य]

वासे नास्मिन्पूजाऽदेवा वादे जातातोद्यारावा ।

वाराधाविभूताजीवा वाजीतात्नादीना सेवा ॥ १०५ ॥

[अष्टरक्तपञ्चवन्द्यः]

(हे) वादे (वासे) अस्मिन्) जात-आतोद्या-आरावा) पूजा, अ-देवा अत्र वाज-हंता अदीन सेवा वार-आहि-आविभूत-आजीवा

Oh, the son of the learned in Vada (discussion)! (Do not say that the worship offered to this mountain with sounds of instruments is only to a life-less thing and not to any deity (as the mountain itself is the deity). The worship offered with rich materials like abundant cooked-rice, ghee and so on, to this mountain will grant as water, grass etc.,

Notet- [By worshipping this mountain, we can get abundant water, grass etc., which we pray for, more quickly than by worshipping Indra.]

सानुमानयमतीततारकः सानुमानयमतीततारकः ।

सानुमानयमतीततारकः सानुमानयमतीततारकः ॥ १०६ ॥

[महावमकम्]

This mountain stretches above the globe of stars. It has pearls which illuminate its passages: since it has protected those who were in this, it can be inferred that it protects us also. It grants fruits for its worship; much more than what is expected of that worship.

विराजमानादसमान भूमाविराजमानादसमान भूमा ।

विराजमानादसमान भूमाविराजमानादसमान भूमा ॥ १०७ ॥

[विराजमानात्, भू-मा-विराज-मानात्, असमान-असमान-भूमा, वि-राजमान-अत्' अ-स-मान-भू-मा, वि-राज-मानात्, मा-न-भूमा, अस]

[महायमकम्]

Oh, you; (Nanda!), who possess unequal splendour, shining brilliantly with the knowledge about Sri Hari, who is illustrious by His queens namely Sri Devi and Bhoo Devi, [as it is said: "ब्रह्मविद् इव ते सोम्य सुखं भाति".] and, you, who are absorbed in meditation of God, who is revealed to all by (वि) Garuda, with the mind devoid of self-conceit, treat my speech as that of a parrot (abide by it) and shine (अस) with greatness which conduces to the enhancement of splendour.

अक्लिष्टचित्तमिदमत्र मनागिवोक्तं

चित्रायुतानि सुवचनानि पुनस्तथापि ।

कुस्यं विभोर्निगमनीयमनन्यभक्तै

राराध्यतां हरिसौ पृथिवीधरात्मा ॥

Only a few of the wonders are said in the case of this mountain, in the form of this easy शब्दचित्र—

poetical charm. Many thousands of such slokas can be said without any strain. But, Sri Vishnu's worship is to be performed by those who are exclusively intent thereon, without delay. So, let Sri Hari who is in the form of this mountain be worshipped.

इति कथयति कृष्णे गोपवृद्धा निदम्बुः

शरणमशरणानां शाद्वलश्यामलाङ्गम् ।

पुलकितवनमालं पुष्पकिञ्जल्कजालैः

पुरुषमचलमृङ्गे पुण्डरीकायताक्षम् ॥ २०९ ॥

Just when Sri Krishna was saying that the mountain God, Sri Vishnu alone should be worshipped, the elderly cowherds saw a person in human form on the mountain peak; it could not be determined whether it was Sri Vishnu Himself in that form or the mountain itself, because, it was like Sri Vishnu who is the protector of those who seek His protection, the mountain also protects its seekers by lodging them and giving them fruits, roots etc., for food. The dark green meadows there were like the colour of His body. The row of trees spread over by the pollen like horripilation, was like the Vaijayanthi garland worn by Sri Vishnu. The fully open lotuses in it were like His wide eyes.

शतमखमणिशैलः स्यादसौ देवतात्मा

शरदि समुदितं वा तोयकालस्य तोकम् ।

चिरपरिचितपूर्वं चेतसां किं न भाग्यं

न किमिदमिति चिन्तां न व्यतीयाय नन्दः ॥ ११० ॥

Nanda Gopa could not come to a conclusion, thinking about that divine person as, whether it should be the Mountain of sapphire (Mountain Indraneela) appearing in that form, or the young one of the cloud of the rainy season appearing in the Autumn, or the ripeness of great good fortune, which had been long cherished before, or what else which it cannot become!

Note: [By its dark blue colour, brilliance, and delighting form it was doubted in various ways.]

आद्यं किमेतदधिदैवतमद्भुताना-

माकालिकं फलमुत्तैकमिदं शुभानाम्।

एकीभवन्निधिरसौकिमभीप्सिताना-

मित्यन्वभावि सविधोपगतैः स देवः ॥ १११ ॥

The cowherds who were near, enjoyed the Mountain-deity as, the first and foremost of all marvels, an aggregate and instant fruit of all auspiciousness and as the reservoir of all their desires, joined into one.

पीताशुके पृथुलबाहुभुजान्तराले

मेघाभिजन्मनि मिथाः प्रतिबिम्बबुद्ध्या।

धन्यानि गोपनयनानि तदान्वभूवन्

कृष्णे च तत्र च कियन्ति गतागतानि ॥ ११२ ॥

Then Sri Krishna and the Mountain deity had both worn yellow silk garments (पीताम्बर), and had very stout arms and chests. Both resembled the clouds in colour. They so closely resembled each other, that they were doubted to be the reflection of each other. So, the blessed eyes of the cowherds enjoyed seeing both of them alternately, with to and fro-movements, between them, for sometime.

॥ शम् ॥

सप्तमः सर्गः ।

[गोवर्धनधारणम्—(Lifting up of Govardhana)

ब्रजौकसौ विस्मयमन्तराक्षा बालार्कवर्णं वसनं वसानम् ।

इयामं युवानं शतपत्ननेत्रं शैलोदितं देवमथोपसेदुः ॥ १ ॥

After seeing the God on the mountain peak, the cowherds went with eyes steady due to wonder, to the God who appeared on the mountain, as a dark blue youth with lotus—like eyes, wearing silken garment which shone as the newly risen sun.

यन्नाहुरन्तर्बहिरप्यलक्ष्यं योगेश्वरं योगिमिरेव दृश्यम् ।

तमद्रिभृङ्गे समुदीक्षमाणा गोपं सतां गोपगणाः प्रणेषुः ॥ २ ॥

Seeing the Lord of yogas on the mountain peak, with eyes lifted up, all the cowherds bowed to Him who is the saviour of the virtuous, and whom the Vedas say as being visible to the yogins only and not to others, either inside or outside, though He is omnipresent.

स तानशेषान्सुधयेव दृष्ट्या प्रहर्षयन्प्रत्ययितप्रसादः ।

सरामकुण्ठान्सनकादिगम्यः स्वामी सर्ता स्वागतमन्वयुक्तः ॥

Though perceivable to those such as Sanaka, the master of all virtuous people enraptured them all with Balarama and Krishna, by His nectar-like glance, reposing confidence in His favour, and said welcome to them asking about their welfare.

शरत्प्रवृत्त्येव शशाङ्कभासो वाचा हरेर्गोपधियः प्रसन्नाः ।

मिथोविमर्शैः कुमुदैरिवासन्मिषद्भिरासादितनिर्मलाशाः ॥ ४ ॥

By the God's speech, the minds of the cowherds became pure, being cleared of all doubts. By mutual deliberation, they came to the conclusion that He alone should be worshipped. Due to the coming of the Autumn, the moon-beams shone clearly in the sky making lilies also open and illuminating all directions: Like the bright Autumn, their minds also became bright and joyful. It was indicative of the fulfilment of their desires also.

विधानदक्षा विपिनाश्रयास्ते तदन्यसंराधनवीतसङ्गाः ।

तमर्चयामासुरदीनसत्त्वाः संप्रीणनैः शक्रप्रखोपनीतैः ॥ ५ ॥

The cowherds dwelling in the forest, who were very well skilled in the execution of their duties, left off the desire for the worship of any other than the mountain God and with generous mind, they worshipped the mountain with all the materials of worship which they had brought for worshipping

Indra. [By worshipping the mountain, they worshipped the God Narayana alone who was seen at its top].

अनन्ययोगादयजन्त चैनं कुष्णेन तेनैव कृतानुचाराः ।

समेधकैलासनिभैरसंख्यैः सव्यञ्जनैः सादरमन्नकूटैः ॥ ६ ॥

With the help of the same Krishna who Himself is to be worshipped, they earnestly worshipped the God presiding over the mountain, resorting to the methods of exclusively pleasing Him, with countless heaps of cooked rice, bearing condiments upon them each looking like the mountain Kailasa covered with clouds at the top.

Note:- [The heap of cooked rice was like the Kailasa mountain and the condiments on them were like clouds on the mountain.]

निर्धारिताथेषु निजोपदेशान्वस्तोपहारेषु महीवारार्थम् ।

अर्च्यस्वमाचार्यकमप्ययासीद्गोपेषु कुष्णो ध्रुवनेषु गोप्ता ॥

By the instructions given by Sri Krishna, the protector of all the worlds, the cowherds got enlightened and with clear decision, they offered all the food etc., they had collected, to the mountain alone. By this, Sri Krishna became both Acharya (preceptor) and also the God to be worshipped, to the cowherds, for He ate all those offerings.

Note:- [It was known to them and to all others also, that He was the same as the God presiding

over the mountain also, and that He alone is to be worshipped above all, by all the people, both directly and indirectly and that all worships ultimately goes to Him alone and please Him alone.]

उपाहरन् यानि समाजनार्थं बलद्विषो बल्लववंशवृद्धाः ।

परेण पुंसां परिगृह्यमाणैः प्राप्तं फलं पुष्पफलादिभिस्तैः ॥ ८ ॥

Whatever flowers and fruits and etc, the elderly cowherds had brought for the worship of Indra, were all favoured by being accepted by the Supreme Spirit (Sri Krishna) by which they all attained the fruitfulness of their birth (along with the trees etc, which bore them.)

Note : [Not only the trees etc. but also the fruits, flowers and so on have life in them.]

मृत्युपसिक्तैर्भुवनैरशेषैरनन्यदत्तैरपि हव्यकव्यैः ।

अलब्धपूर्वाममन्नसदानीं गोपाहृतैः प्रीतिमशेषगोप्ता ॥ ९ ॥

By the Upanishadic hymn

“यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः । मृत्युर्यस्योपसेचनं...”

It is said that the whole world consisting of all animates and inanimates implied by the words ब्रह्म and क्षत्र become the food of the Almighty (Sri Krishna) at the dissolution of the world with मृत्यु the God of death as the condiments for the food. The हव्य (oblations to the Gods) and कव्य (oblations to the manes) offered to Him, the protector of all, by religions devotees become much more tasteful than

that which He Himself eats. The food offered by the cowherds then became much more tasteful than the food He ever had, due to their excellence of faith.

Note: [Obviously by His eating all their offerings in public, their faith in Him increased still more. That also shows how exceedingly He was favourable to them.]

विधिप्रयुक्ते हविषि प्रभूते संभुज्यमाने हरिणा समक्षम् ।

अनाममश्रान्तधियोऽपि तत्र श्रद्धामविन्दन्त समग्रतोषाः ॥२०॥

When the abundant oblations offered in accordance with the religious commandments (sacred precepts) to the God presiding over the mountain were being eaten by Him before their very eyes even those, whose minds were not trained by pursuit of Sastras (sacred scriptures) to the extent of thinking that all the oblations offered by them do please the respective deities concerned, became now overjoyed with full faith in the fact that gods do eat their offerings.

Note:- [How is it possible for any one not to be convinced of this fact, when such heaps of food were being eaten by the God before their very eyes?]

अमृष्यमाणो विहतां स्वपूजामक्ष्णां सहस्रेण तदा महेन्द्र ।

अनेहसं रक्तशिलीन्ध्रजालैराकालिकैरश्रितमन्वकार्षीत् ॥ २२ ॥

When the worship first intended for him, was impeded by their worship of the mountain, Indra

could not tolerate it. All his thousand eyes became red with anger, like the Autumn adorned with untimely red mushrooms everywhere.

Note,- [Mushrooms grow in the rainy season and not in the Autumn. So their appearance now i.e. in the Autumn, is the sign of untimely rainy season. His eyes are compared to red mushrooms to indicate the rain-fall which was to follow immediately. Here, अनेहसं is Autumn, (अनेहसं time); Indra became like Autumn containing red mushrooms, (with his red eyes) risen, out of season. The time alone when he became angry, had mushrooms indicating rain in Autumn, Indra is लाट्विक sattwika His anger is untimely: so, similar to Autumn having untimely, mushrooms.]

अवश्रितान्यूनपयः प्रदानानाराधकान्कालमियन्तमिन्द्रः ।

आहारकर्षादिमिहन्तुमैच्छत्कृतानभिज्ञेषु किपानृशंस्यम् ॥ १२ ॥

Indra wanted to destroy completely, those who were worshipping him all along with offerings of full quantity of milk without deceit, for the simple reason of their having diverted his food to another this time. Where is mercy to the ungrateful?

अथाजुहाव प्रतिष्ठानुषङ्गाद्दोराशयो घोषविमर्दकाक्षी ।

समेश्यतां संभवमर्णवानां संवर्तकं नाम गणं घनानाम् ॥ १३ ॥

Then, [After he desired to kill them] due to the continuance of fury, the cruel-minded Indra called the group of clouds named 'Samvartaka' which cause the union of all the oceans by heavy

down-pour of rains at the end of the yuga, being desirous of destroying Gokula.

प्रदीपितान्कोपहुताशभूम्ना पीतोदधीन्वारिधरायुधौघान् ।

मरुद्बुजेन त्वरितं मरुत्वान्प्रायुक्त घोषामिष्टुवं सघोषान् ॥

Getting angry, Indra sent at once towards Gokula, the clouds which with their roars of thunders, glowing with the excessive fury of Indra, having drunk the waters of all oceans (for pouring them in the form of rain) and being forcibly driven by the winds, shone like the weapons of Indra, well-heated by the fire, then made to drink water, producing noise by being shaken, and thrown forcibly with his arm.

प्रकल्पयन्तः परिवेषचक्रं वृन्दावने विह्वलगोपवृन्दे ।

समीरनुन्नाः सहसा पयोदाः शक्रस्य ते शासनमन्वतिष्ठन् ॥

Being forcibly driven by the wind, those clouds quickly obeyed the order of Indra, by forming circles like the halo of the Sun or the Moon, in Vrindavana where the cowherds were all agitated (by seeing such untimely clouds).

तटित्सहस्रेण विदीप्तनेत्रः समेतवज्रो धृतचित्त्रचापः ।

अतर्क्यतेन्द्रः स्वयमभ्रबाहः कालात्मना भूमिकयेव खेलन् ॥

The clouds, with thousands of fiery eyes of Indra, noise of thunders like that of his thunderbolt, in hand, and the rainbow variegated with different

colours, like the bent bow of Indra, seemed as though Indra himself had come riding on them for the destruction of the world, with thousands of his fiery eyes opened, holding thunderbolt in hand and bending the bow of different colours sporting in the shape of Kala.

अस्यता वज्रभृता प्रयुक्तामाकालिकीं प्रावृषमादिदेवा ।

आज्ञानिरोधं जगतां दिक्कन्तीं निरोद्धुमैच्छन्निजयान शक्तया ॥

Though Sri Krishna was all-powerful and the cause of all and hence could prevent the rain by His own will power alone in a moment, and although it was hindering all the *आज्ञा*'s i.e. all directions and desires of the world (by not making even a single direction visible and spoiling the desires of all), He did not like to stop the untimely rain caused by Indra with jealousy (for his worship being stopped), as the jealousy was only '*आकालिकी*'- transitory or momentary and hence would go of its own accord in a moment. Hence He did not want to stop it by His own direct will power.

Note:- [आज्ञा 'direction' and 'desire', Since Indra's wrath was in connection with the stopping of his worship and the worship of the mountain in its stead, Sri Krishna wanted to remedy its reaction by Indra through the mountain alone. So He was quiet for sometime, watching the preparation of the clouds.]

वियत्पयोधिं परितः पयोर्द्वैवेलातमालैरिव वर्धमानैः ।

त्रिधांसता गोपगणान्मघोना ऋद्धेन तस्थे मृगयार्थिनेव ॥

When Indra stood hidden behind the clouds which had covered the sky all over, it seemed as if the sky itself was like an ocean, the clouds in the sky were like the tamala trees grown on its coast, the cowherds were the beasts hiding in the midst of trees. Indra was the hunter hiding himself, awaiting the coming out of the beasts from their hiding places, being desirous of killing them.

अदृश्यरूपः स तदा मरुत्वानम्भोमुचामन्तरतोऽवतस्थे ।

अपारयन्द्रुमिव त्रिधाम्नो दीप्तिं दिवामीत इवातिष्ठर्याम् ॥

Indra stood hidden behind the clouds and became invisible. This seemed as if he could not see the lustre of Sri Krishna (त्रिधाम्नः) which was three times more than that of the Sun—and hence he had hidden himself, like the owl which cannot see the light of the sun.

Note :- It is to say—How can the owl which cannot see the lustre of the sun even, see the lustre which is three times more than that *त्रिधाम्नः*—means, 'lustre' and 'place'. God has three renowned places namely the disc of the sun, milk-ocean and Sri Vaikunta. So He is called *त्रिधाम्नः*. If *त्रिधाम्नः* is taken to mean 'lustre'—then it means "lustrous three times". So, the word *त्रिधाम्नः* is to be construed in both the senses here.]

अमर्षवेगादचमत्क्रियोऽथाज्जिघृक्षता वज्रमकुण्ठवीर्यम् ।

अलक्षिजीमूतरथे मघोना मोषक्रियो मुक्त इवेन्द्रचापः ॥२०॥

The rainbow in the firmament appeared as the bow of Indra, being left there with wrath, seeing it unfit for further use, when he wanted to take up the thunderbolt of unfailing prowess

Note : [If one weapon becomes out of use in the middle of fighting, the warriors leave it in the chariot itself and take another This was just like that.]

सुतीव्रहुंकार भृतो निनादैः सौदामिनीदर्शिततर्जनीकाः ।

मरुत्वदाज्ञाविमुखानभीक्ष्णं निर्भर्त्सयामासुरिवाम्बुवाहाः ॥

By the violent rumbling and the flashing of lightnings, the clouds seemed to threaten those who disregarded Indra's order by the menacing sound "Hum" and showing their fore-finger.

क्षणप्रभास्तत्क्षणमन्तरिक्षे प्रायेण गोपान् ग्रसितुं प्रवृत्ताः ।

बभासिरे वासवरोषबहेज्ज्वालाग्रजिह्वा इह जातलौल्याः ॥२२॥

The unsteady lightnings in the sky, shone like the tongue-like tip of the flame of the fire of Indra's fury stretched with the eager desire of swallowing the cowherds in that moment alone.

किमन्तरिक्षेण घनीवभूवे किमुत्थितं ध्वान्तमहीन्द्रलोकात् ।

मूलं किमेतत्प्रलयार्णवानामितीव मेने मलिनाभ्रमाला ॥ २३ ॥

The row of the black clouds (in the sky) was guessed in various ways by the people as:—

‘Is it the sky itself solidified like this? or, Is it darkness risen up from Patala? or, Is this the cause of all the oceans to become one at the dissolution of the world?’—

ब्रजोपमर्दं समयो विधास्यन् वभार नम्रेण पयोदमूर्ध्ना ।
महीयसीं वासवचापलेखां मायाप्रदिष्टामिव माल्यशेषाम् ॥

The Time is as the hero who is going to destroy the whole Vraja at the instance of the Maya of God. The cloud is the head of the hero. The rainbow amidst the clouds seemed as the huge wreaths of flowers used by God and then given him (the Time) by His Maya, to be worn on his bent head, namely the cloud, as God's favour and the sign of subordination to Him.

कठोरगर्जापटहप्रणादः करप्रसूनैरवकीर्य पृथ्वीम् ।
क्षणप्रभाभिर्घटिताङ्गहारः कालः प्रतुष्टाव युगान्तनृत्तम् ॥

The person, Kala (Time) began the dance now which he does at the time of annihilation (or, at the termination of the Yuga). The violent noise of the raining clouds was like the sound of Pataha (a kind of drum). The scattering of hails was like flowers thrown on the floor, (or stage). The flashes of lightnings were the movements of the body.

प्रणुद्यमानाः प्रबलैः समीरैराग्रावयामासुरामन्दघोषाः ।

महीमवर्यायनिपीतमुक्तैरौदन्वतैरम्बुभिरम्बुवाहाः ॥ २६ ॥

Being impelled by strong winds, all the clouds brought the whole earth under waters, pouring down all, at one and the same time, all the waters of the oceans which they had all drunk at one and the same time.

अङ्गाररूक्षस्तनयित्नुपूर्णादैरम्मदे तेजसि तप्यमानात् ।

विहायसो नूनमभृद्विलीनाद्विष्वङ्मुखी वृष्टिरवारणीया ॥ २७ ॥

The sky was full with heated charcoal-like clouds everywhere. The fires attending the fall of thunderbolts, were burning everywhere. The unimpeded rain-fall seemed as if the sky itself being melted (like lead or so) was falling down in the form of liquid—with no impediment at all.

Note:- [The sky is विष्णु (Vibhu existing everywhere.) So if, that sky melts who can check its liquid falling everywhere.]

प्रदीप्तविद्यद्वणदुर्नरीक्षान् सोढुं व्रजाः श्रोत्रविषातिघोषान् ।

न शेकुरावर्जितशक्रचापान्धाराशरश्रेणिमुचः पयोदान् ॥ २८ ॥

The inhabitants of Vraja could not bear the clouds which were pouring sudden and violent showers like sharp arrows, being difficult to be seen, due to flashes of glowing lightnings therein, with their noises of thunders piercing the ears and containing beautiful rain-bows also.

सहुंकुताः सामिनिमीलिताक्षा दीर्घोरुभृङ्गाः दग्धुग्नवक्त्राः ।
प्रत्यग्रहीषुः प्रतिपन्नरो बाधाराः क्षणं धैर्यभृतो महोक्षाः ॥ २९ ॥

The great bullocks, with the sound "Hum" with eyes half-shut, and faces bent a little, with their long and stout horns, endured boldly, the sharp-driven showers, with anger, for a moment.

स्तनाहितस्वस्तिकबाहुबन्धा स्त्यानालकाः संततवक्त्रपञ्चाः ।
विलग्नदेहा वसनैर्न्यषीदन्व्रजस्त्रियो वादितदन्तवीणाः ॥ ३० ॥

The cowherdesses, were sitting, shivering with cold due to which their teeth were producing sounds, both their rows striking against each other. Their wet sarees were stuck on their body very closely. Their lotus-like faces were bent. Their curly hairs were collected into a mass being drenched in water. They were keeping their arms cross-wise over their breasts.

चलद्दलाकोलबणशङ्खमाला पयोधरव्यक्तिधरोर्मिमाला ।
प्रावृट्पुनः संववृत्तेऽतिघोरा संवर्तसिन्धोरिव धर्मपत्नी ॥ ३१ ॥

It was as the terrible rainy season came again in the Autumn. It shone as a river which is the lawful wife of the ocean of deluge. In the rainy season, the balaka birds come in lines under the clouds. It was like the lines of conches that come flowing in the streams of the river. The clouds that come over and over, were like the waves of the river.

The lines of balaka birds were like the garland made of conches, worn by the river who is the wife of the ocean of deluge. This garland of conches is like the garland of bones of animals that perish at the time of deluge, and also the garland of conches that is commonly worn by all women. Similarly, the waves also shone as some garlands. Garlands shine on पयोधर's. The waves of the streams of rain-waters also shine on पयोधर [पयोधर means breasts in the case of conch — garlands, and clouds in the case of the wave garlands-i. e. the waves are due to the rains falling from clouds. Hence the waves are also said to shine i. e. become visible by पयोधर. Hence the so called garlands and the garland-like waves are both said here, as पयोधरव्यक्ति धरोर्मिमाला.]

गम्भीरगर्जपटहप्रणादं प्रारब्धञ्छानिलनादगीतम् ।

तडिद्भिरापादितताण्डवं तत्कालस्य संगीतमपूर्वमासीत् ॥

A kind of frantic music which was the first of its kind took place in that rainy season. Music requires instrument, dance and songs. The delightful thundering of clouds was the instrumental song; the loud roar of the stormy gale was the vocal song; the flashing of lightnings was the dance. Such was the music of the Kala Purusha who began to destroy Gokula.

विद्युद्गुणैः संदितया समन्ताद्ब्रजेमरुत्वान्मृगयामिवेच्छन् ।

समावृणोत्सान्द्रतमिस्रबाभ्रा मेघात्मना वागुरया वनाद्रीन् ॥

Indra spread over the forests and mountains, his net, namely, the clouds on all sides. The net is woven by threads. The creeper-like lightnings are the thread in the case of clouds which were like nets. If the net is spread in the dark place, the animals become easily caught in the net. So, this net of clouds also which were shining like dense darkness, was as spread in the darkness. Indra spread this net of dark clouds to catch all the animals of Gokula, as it were.

आसारधाराञ्छुरितेन्द्रचापैर्मैघैर्दिशा माधवतीचकाशे ।

आमुक्तमुक्तागुणरत्नदामैः सिन्धोरपत्यैरिव धीरनादैः ॥

The direction of Indra (eastern quarter), shone with clouds which having rainbows spread over with sharp-driving downpour of rains and roaring loudly were like the young ones of the ocean, wearing pearl-garlands and gem-garlands.

हुंकारवन्तः स्तनितैरुदारैः क्षुणप्रभाकाश्चनवेतमाजः ।

पुंरंदरस्येव पुरः सरास्ते प्रचेरुत्सारितगोपवर्गाः ॥ ३५ ॥

The clouds were wandering like attendants of Indra, going in front of him with the sound 'Hum ! Hum !' by the great roarings, and holding the golden canes, namely, the lightnings, driving away the crowd of the cowherds.

प्रकृष्टवज्रायुधचापचिह्नां पौरस्त्यवातेन कुतप्रकम्पाम् ।

कालस्य कुष्णामिव केतुमालां कादम्बिनीं प्रेक्ष्य जनश्चकम्पे ॥

People trembled with fear seeing the row of clouds which was like the row of flags of the Kalapurusha (God of Death,) being shaken by the eastern wind and bearing the excellent sign of thunders and rainbow.

पयोमुचां पङ्क्तिरसद्यधारा भूमृद्गणान्भेतुमिवप्रवृत्ता ।

विडम्बयामास विशेषीमां कृतान्तकोपोल्लसितां कुपाणीम् ॥

The row of clouds which with its unbearable sharp-driving showers, seemed to be piercing all the mountains, and hence was most terrific, imitated the sharp-edged sword, shining with the fury of Yama, the God of Death.

Note: [Indra had formerly cut off the wings of mountains with his Vajrayudha. Now, it seemed as if he was again waving his sword in the form of clouds to cut off all the mountains by himself or through Yama, being angry due to the mistake of Govardhana.]

In this case, भूमृद् means mountains. It also means-kings, in which case, the sword is the sword or axe of Parashu Rama with which he slaughtered all kings.]

पयोदमारैर्नमितं नमः किं शेषादिना भूमिरुत प्रणुत्ता ।

अदूरतः संप्लुत भावभाजोरासीत्तयोरन्तरमल्पशेषम् ॥ ३८ ॥

Since the cavity between the earth and the sky seemed to be reduced a good deal, because the sky was covered over by the clouds which were very near

the earth, it was to be guessed as:-“Is the sky bent down by the weight of the clouds? Or is the earth pushed upward by Adishesha who is carrying it?”

प्रायः प्रकीर्णशनिविस्फुलिङ्गैर्लोकास्तदा लोचनरोधमापुः ।

षयोदरूपेण विवर्तमानैः पर्जन्यकोपानलधूमाजलैः ॥ ३९ ॥

The masses of smoke of the fire of the fury of Indra (parjanya) itself was turning round into the shape of the clouds with many thunder bolts as sparks of fire, scattered forth, blocking up the eyes of the people as it were.

जलातकल्पाः कर्कास्तिलोकीमापूरयन्द्भुतभीमरूपाः ।

युगान्तवात्यारमसावधूताः संभूय तारा इव संपतन्त्यः ॥ ४० ॥

The hails which were wonderful and terrific like fire brands (meteor), were showered, filling in all the three worlds like the stars falling together, being swept with force by the stormy gale at the termination of the Yuga.

चकास चञ्चत्करकास्थिमाला कादम्बिनीकण्टकभीषणा द्यौः ।

वज्रौघनिष्पेषमहादुहासा मूर्तिस्तदा मोहकरीव रौद्री ॥ ४१ ॥

The sky shone as Rudra, the destroyer of the world, who causes insensibility to all. The dashing of thunders against one another was like his boisterous laughter, the line of clouds as horripilation caused by anger and the shower of hails as his garland of bones.

वृत्तहृदाभिर्घृतहेमकक्ष्या धाराधराः सेन्द्रधनुष्पताकाः ।

अदभ्रघोषध्वनयोऽनुचक्रुः सप्तस्रुतां शक्रमतङ्गजानाम् ॥ ४२ ॥

The clouds shone as the intoxicated elephants of Indra. The lightnings were like the girth of the elephants. The rainbow was their flag. The ample fearful roars of the clouds were as their roaring. The downpour of rains was the ichor, oozing out of the seven parts of the body of elephants.

Note:- [The seven parts of the body of the elephants are:— कर (2 trunk holes) कटाभ्यां (2 temples) नेत्राभ्यां (2 eyes) मेढू (the male organ of generation—7 parts from where the ichor oozes out.)

बहीन्द्रमोगप्रतिमाः वतन्त्यो धारास्तदा घोरमरुत्प्रणुजाः ।

अमावस्यन् भीमपयोदनक्रं व्योमार्णवं वीचिगणावकीर्णम् ॥ ४३ ॥

The sky was like an ocean. The sharp-driving showers falling down like the body of great serpents being impelled by the terrible stormy gale, were its waves, and the terrific clouds themselves were like crocodiles therein.

आसारदुर्लभतडित्प्रकाशमन्योन्यसंकीर्णहरिद्विभागम् ।

आसीदसह्यस्तनितं प्रजानामभिन्नकर्तृदिवमन्तरिक्षम् ॥ ४४ ॥

(Due to the absence of sun-shine or moon-shine in the sky,) both days and nights became one to the people; so also all directions seemed as one. The lightnings were invisible due to continuous

down—pour of heavy rain. The noise of thunder was unbearable

तडित्स्वभावेन तमःप्रकृत्या निर्हारूपेण जलात्मना च ।

विर्बतते विश्वमितीव गोपाः प्रायो न चिन्तार्णवपारमायुः ॥ ४५ ॥

The cowherds thought—“Is the whole of this world turning to become lightnings only or mere darkness, or thunders alone, or only waters?”—thinking thus, they could not reach the other shore of their thinking.

प्रवर्तमानान् प्रतिसर्गकल्पितौ पश्यन् घनान् पाशमृताप्यवार्यान् ।

अभीतिष्ठद्रामधुरेण गोपानाश्वासयामास करेण शौरिः ॥ ४६ ॥

Seeing the clouds engaged in the dissolution (of the world,) which could not be prevented even by Varuna (who is the Lord of Waters). Sri Krishna consoled the cowherds giving them assurance of safety by showing His lovely hand adorned with **अभयसुद्धा** —i. e. bearing the sign of security or safety.

Note : [सुद्धा—sign **अभय** safety from danger.

So, **अभयसुद्धा**—promise of safety from danger.]

यदर्चनादापदियं प्रसक्ता तेनैव गोपालगणस्य गुप्तिम् ।

अरोचयत् कर्तुमशेषगोप्ता रामेण संमन्त्र्य रथाङ्गपाणिः ॥ ४७ ॥

In consultation with Balarama, Sri Krishna, the protector of all the worlds, wanted to protect all the cowherds, through the mountain alone, by the

adoration of which there came this calamity (from Indra).

Note: [In slokas 6-45 Sarga 6 of Sri Krishna had said to Nanda that any trouble coming from Indra as the result of stopping his worship, would be remedied by Balarama. So, He asked Balarama to react to Indra's mischief now. Balarama replied, that since Indra was not to be killed in this, he had nothing to do, as there was no work for his plough. His chakra or suggested remedying this evil through the mountain alone, which had received the worship. Hence, after consulting Balarama, Sri Krishna decided to save Gokula through the mountain alone].

स लीलया मेरुमिव द्वितीयं गोवर्धनं गोपकुलप्रदीपः ।

नवप्रहृष्टं निहितैकरस्तो नागो नलस्तम्बमिञ्जहार ॥ ४८ ॥

Sri Krishna, the illuminator of the dynasty of the cowherds, sportively lifted up the mountain Govardhana which was like another Meru, with one of his hands. as easily as an elephant lifts up a newly grown clump of grass.

अधोमुखान्वास्थितमेरुरूपं शैलं तमुखाय शरणमगोपः ।

उदञ्चयन् सत्वरमूर्ध्वमूलं चक्रे महेन्द्रं श्रमितार्धगर्वम् ॥ ४९ ॥

The earth is like a big lotus. The Mount Meru is as its pericarp. So, like the pericarp, the mountain is broader at the top than at the bottom. But this Govardhana is like other mountains (i.e. broader at the bottom than at the top) and not like Meru. Hence it is said as "Meru turned top-down" (अधोमुखावास्थितमेरुरूपम्)

Sri Krishna, the protector of all, lifted up and 'quickly' inverted the mountain, holding its head downwards and the foot upward, by which half the pride of Indra was gone.

Note: [By seeing this act of Sri Krishna, alone half of 'Indra's vanity was gone when the rains became all in vain, his vanity was fully gone].

फणाभिरामप्रसृताङ्गुलीकः प्रियाङ्गरागव्यतिषङ्गपाण्डुः ।

शुजस्तदीयो गिरिणा वभासे भूमण्डलेनेव शुजङ्गराजः ॥ ५० ॥

When Sri Krishna lifted up the mountain with His arm, the arm shone like Adisesha bearing the earth on the head. His fingers stretched out, were like the hoods of Adisesha. The arm smeared with sandal paste by His beloveds like Nila, was white like Adisesha.

So, bearing the mountain, Sri Krishna shone like Adisesha bearing the earth on his head.

आशुग्नरक्ताङ्गुलिपञ्जरं तत् रत्नोर्मिकारश्मिशलाकमन्तः ।

नवोदकशौमवृत्तं व्यभासीच्छत्रप्रकाण्डं हरिबाहुदण्डे ॥ ५१ ॥

That mountain shone like a great umbrella, Sri Krishna's arm was its stick, which is held in the hand of the bearer of the umbrella. His somewhat bent fingers were like the cage inside the umbrella; The stretched-out rays of the gems in His rings, were as the spokes of the umbrella. The water that was falling upon the mountain was as the cloth covering the umbrella.

विहारपद्मस्पृहयेव कृष्णो भुजाद्विणा भूमिधरं दधानः ।

स्वशेषभूतस्य हलायुधस्य प्राचीमवस्थां प्रथयाद्बभूव ॥ ५२ ॥

Holding up the mountain with His mountain-like arms, as if with the desire of bearing a sportive lotus, Sri Krishna seemed to display the former state of His subordinate, Balarama, carrying the whole earth on his head.

Note: [As if to show that Balarama's bearing the earth also was like that. To display the marvellous acts of His men in the world and honour them is Sri Krishna's nature.]

Seeing Sri Krishna carrying the mountain, Balarama also thought that Sri Krishna's keeping all the worlds within Him also, was just like holding that mountain in his hand]

निवासभूते निखिलस्य तस्मिन् बालाकृतौ विभ्रति शैलमेकम् ।

सविस्मयान्वीक्ष्य जहास गोपान् संप्रीतिलक्षणेन तदग्रजन्मा ॥ ५३ ॥

When Sri Krishna, who is the dwelling place for all the worlds, was holding up that single mountain, as a young boy, the cowherds were looking at Him with very great wonder, at which Balarama, His elder brother laughed for their ignorance of His greatness, but showing outwardly, as he also was one with them who were taken by surprise.

स कालिकाकालकृपाणिकानां धाराशतैराहतसंधिवन्धः ।

अवासृजत् क्षिप्रतरं क्षरद्भिर्धातुदर्वैर्नूनमसृञ्जि शैलः ॥ ५४ ॥

Being severely struck at the joints by the sharp-driving showers, the mountain-borne red chinks, mud etc., became matted by the downpour of rain and flowed down very quickly, mingled with the rain waters, which seemed like the flowing of blood from the mountain, which was being cut down by the pointed tips of Yama's swords, namely, the clouds.

सगैरिक्तस्तस्य गिरेः समन्ताद्विलम्बितो वर्षपयः प्रवाहः ।

वितानपर्यन्तजुषो वितेने विहम्बनां वर्णतिरस्करिण्याः ॥ ५५ ॥

When the streams of rain-waters mixed with red chalk were falling down on all sides of the mountain, it was like the screen variegated with different colours, hanging down on all sides from a canopy.

इरमदाचिर्व्यतिषक्तदीप्तः पाणौ हरेरद्विपतिश्चकाशे ।

प्रत्यस्तमिन्द्रेण मुमुक्षितानां प्रयुक्तमुखात् इवाञ्जनीनाम् ॥ ५६ ॥

The mountain, glowing with the fire attending the fall of thunder bolts, shone in Sri Krishna's hand as the counter-weapon used to eradicate the thunders or thunder bolts, desired to be harnessed by Indra.

स बाहुदण्डेन बहन् सतीलं प्रवालकल्पाद्गुलिपञ्जरेण ।

महीधरच्छत्रमनन्यबाह्वं मायामयीं व्याकुरुतेव लीलाम् ॥ ५७ ॥

By sportively holding up the mountain as an umbrella, with His tendril-like fingers as its cage of spokes, and arm as its holding stick; which could not be held up by any other. He showed to the world,

as it were that all His wonderful sports were wonderful like this.

करालरुद्धाकृतिवर्णमेदान् कालाग्निनिर्वापणकल्पवृत्तीन् ।

स्रोध शैलीकृतया स्वशक्त्या प्रायो घनान् पर्वतकूटकल्पान् ॥ ५८ ॥

By turning His own strength into the form of the mountain, as it were, Sri Krishna prevented the attack of the clouds, which with cruel forms and colours, appeared like mountain-peaks, able to extinguish even the fire at the dissolution of the world.

पृथ्व्या यथावद्भरितं गिरेस्तन्मूलं निवासाय गवां बभूव ।

ग्रासानुभावग्रहणार्हमासीदग्रं च तस्यानतिविप्रकुष्टम् ॥ ५९ ॥

As the mountain was lifted up from its very foot, how could the cows and cowherds live under it? There must have been deep cavity which would be filled up with waters rushing in from all sides!—The answer to this is:—

By the greatness of Sri Krishna, the cavity created by the lifting up of the mountain became well-filled up with earth so as to be fit, for cows etc., to live under the mountain. By being there, the cows could also eat the abundant grass grown on the top of the mountain which also became not far from them. (as the mountain was held up inverted.)

उदञ्चितस्याद्विपतेरुपान्ते पयः प्रवाहा निबिडं पतन्तः ।

अतन्वत स्फाटिकवप्रशोभामन्तर्गतैरस्तमयैरवेक्षाम् ॥ ६० ॥

The streams of rain-waters, falling down densely on all sides of the mountain, which had been lifted up, shone to the cowherds who were living inside without fear, as the fort-wall made of crystals.

अलब्धसूर्येन्दुकरप्रवेशे मूले गिरेरावसतां जनानाम् ।

स्वलोचनद्वद्विहारभेदाज्ञकतं दिनान्पातनुते स्म नाथः ॥ ६१ ॥

Since the mountain at its foot was covered over by waters around and the clouds above were pervading all over the sky, there was no room for the rays of the Sun or the Moon to enter inside there.

So, the God. Krishna, whose eyes themselves are the Sun and the Moon, was making day and night by opening his eyes one after another, for the cowherds.

Note: [That is to say:- When He opened His right eye (the Sun) was day, and then the left eye (the Moon) it was night to them.]

मुकुन्दगात्रं मणिदर्पणाम् छायापदेशेन विगाहमानैः ।

सगोधनैस्ततः सुरेन्द्रभीत्या गोपैस्तदा गूढमिवावतस्थे ॥ ६२ ॥

The cows and cowherds were all reflected in the body of Sri Krishna which was like a gem-set mirror, and therefore seemed as if they were all hiding themselves inside Sri Krishna, out of the fear of Indra.

विभर्ति कृष्णः सुकुमारगात्रः क्षमाधरं तेन विभावयामः ।

तदग्रजोऽसौ बिभृषादशेषां बलः क्षमामित्यवदन्व्रजस्थाः ॥ ६३ ॥

There was a discussion among some cowherds as to why the tender-bodied Krishna alone was carrying the mountain and not His elder, brother Balarama, who was even stronger. Then the others answered as since it was only the mountain that was to be carried then, Balarama permitted his younger brother alone to carry it." If the whole earth were to be carried, then we think, that Balarama himself would have come forward."

Note: [Since Balarama was the Avatar of Adishesha, who is carrying the earth, this kind of conjecture on their part was right.]

बभ्रुः स्वशाखाग्रथिताग्रपादैस्तपोधनैः साकमधः शिरोमि ।

कृताभिमुख्याः कृतिनो मुकुन्दे तपः प्रवृत्ता इव तत वृक्षाः ॥ ६४ ॥

All the blessed trees in the inverted mountain were standing with heads down, all seeing Sri Krishna alone, as if performing penance along with the sages who were engaged in 'Tapas' sitting upon the branches with heads down, having firmly fixed their feet to their branches above.

अधोमुखस्याद्रिपतेस्तृणानि स्पृष्ट्वा मुकुन्देन निदर्शितानि ।

जातस्पृहा जग्रसिरे सहर्षे नावस्तदा किञ्चिद्विबोभमन्त्यः ॥ ६५ ॥

When Sri Krishna was showing the grass grown on the 'top-down' mountain touching them with His hand out of affection, the cows would eat them joyfully, with longing for them, somewhat lifting up their necks.

मणिप्रदीपैरतमांसि गोप्यः प्रविश्य रम्याणि गुहागृहाणि ।

अस्पृष्टश्रीतोष्णमयकलञ्चं स्वस्थाशयाः स्वर्गमिवान्वभूवन् ॥ ६६ ॥

Having entered the beautiful caves which were like their own homes, illuminated by the illustrious gems and hence rid of darkness, with no cold and heat, the cowherdesses felt comfortable, taking it as Swarga, obtained free of effort.

यथापुरं तत्र सपुत्रदारैः अञ्छिन्नगोदोहनमन्थनाद्यैः ।

स्वप्नावबोधप्रमृतीनि गोपैः सिषेविरे विस्मृतपूर्ववासैः ॥ ६७ ॥

The cowherds were living there as before under the mountain with their wives and children attending ceaselessly, to their works such as milking the cows, and so on, forgetting their former residences.

अस्पृष्टधाराजलबिन्दुसेकैरकम्पमानैरपदन्तवीणैः ।

गोपीजनैरादधिरे विहारा गिरीन्द्रमूले गृहनिर्विशेषम् ॥ ६८ ॥

The cowherdesses were sporting as they pleased as in their own houses, at the foot of the mountain, being untouched by the wind-swept water-drops, (as the place was so extensive) and without the striking sound of the two rows of teeth against one another, due to shivering.

वनेचरा गोपगणैः समेता विमुक्तपर्जन्यमया विचेरुः ।

महीधरच्छत्रधरे मुकुन्दे वन्यानि सत्त्वानि च तत्र गोभिः ॥ ६९ ॥

When Sri Krishna was holding up the mountain as an umbrella; the hunters living in the forest were freely wandering in the forest along with the cow-herds without the fear of clouds in the least. The wild animals (like tigers; lions and so on) also, were wandering in the forest with the cows without the fear of clouds.

प्रभूतधाराप्रतिपन्नशैत्यं प्राप्तामर्द्धिं प्रभुरद्भुतानाम् ।

सुदर्शनादप्यधिकामनैवीत्पवित्तां पाणसरोजयोगात् ॥ ७० ॥

By holding up the mountain with His lotus-like hand, Sri Krishna made it more holy than His Chakrayudha; which also he holds with His hand. The points of comparison between the two, namely the mountain and Chakrayudha, are brought out by the words which have double-meaning i.e. Both are प्रभूतधाराप्रतिपन्नशैत्यं i.e. The mountain has coldness due to heavy and sharp-driving showers which fall on it. The Chakrayudha too is sharp-edged. Here शैत्य means sharpness. धारा means edge. Both are प्राप्तामर्द्धिं—The mountain is प्र+अर्ध+रं = excellent अर्ध water नार high sound; so the mountain has the high sounds produced by the falling of waters on it, or from it. The Chakra is also प्राप्तामर्द्धिं (प्राप्त+अर्ध) spokes between the nave and the ring or felly of the wheel. Both are पवित्र i.e. (sacred) the mountain has become पवित्र sacred by its contact with Sri Krishna's hand; Secondly; पद्म thunder. It has saved all the Gokula now from thunders. This quality is extra in the case of the

mountain. Hence, it is said that Sri Krishna, who is श्रुत or able in श्रुत's namely the wonderful creation etc., of the worlds has made the mountain even greater than His chakra both of which are, सुदर्शन's i.e. good looking.

मुकुन्दहस्ताम्बुरुहाधिरोहात्प्राप्तः श्रियं मेरुमुखैरलभ्याम् ।

वर्षापदेशेन गिरिः स लेमे नगाधिपत्यार्हमिवामिषेकम् ॥ ७१ ॥

By ascending the lotus-like hand of Sri Krishna, the mountain Govardhana attained such splendour which was not attained by Meru or any other mountain, Hence, it seemed as if all other mountains were consecrating it as the king of all mountains, by sprinkling waters on it under the pretext of the Rain fall thereon.

मदोल्बणानामिव बल्लवीनां गीतं गणैः शौरिगुणानुबन्धम् ।

गुहाविशेषैर्ध्रुवमन्ववादीद्रोवर्धनो गोपगणामिनन्द्यः ॥ ७२ ॥

The cowherdresses, being intoxicated as it were, by their violent lustful passion, sang in a body, the meritorious qualities of Sri Krishna. Their songs were echoed in the caves of the mountain which was praiseworthy to the cowherds (for the protection it gave them), and it seemed as if the mountain itself was repeating the songs.

कराग्रयन्त्रे घटितेन कुण्णः सवारिणा सानुमताऽमिगुसान् ।

अलम्भयद्गोपगणान् त्सदारान्धारागृहाभ्यन्तरवाससौख्यम् ॥ ७३ ॥

By holding up the mountain with the machine-like fingers of His hand, Sri Krishna made the cowherds and their wives, who were all protected by the mountain, as having enjoyed the happiness of living in a bath-room furnished with fountains of water, in the hot season, by the rain-waters which were pouring down from all sides of the mountain.

अचिन्त्यशक्तेरकुमारयूनः कौमारलीलाकवचेन गुप्तम् ।

बलं तदग्राह्यगुलिसंश्रिताद्रेस्तावत्परिच्छिन्नमवोधि गोपैः ॥ ७४ ॥

Sri Krishna is one who has unimaginable strength. He is not one who attained Youth gradually from boyhood, because He is a Youth always. He was only concealing his greatness. As a playful young boy, He stood lifting up the huge mountain with his fingers, seeing which the cowherds thought that was all His strength. They did not know that He was the Supreme Spirit with boundless strength.

निमेषनिष्ठयूतयुमानि यासां येभ्यो निरोधव्यसनान्यभूवन् ।

तासां स तैः सार्धमभूत्समीक्ष्यो वामभ्रुवां बल्लवयूथनाथः ॥ ७५ ॥

The pretty young cowherdresses who were forbidden by their husbands from seeing Sri Krishna, were spending even a single second as a Yuga (as is said in “द्वुटियुगायते त्वामवश्यताम्”) very sorrowfully, without seeing Him. But now, the same had the enjoyment of seeing Him well, with the same husbands. (when He stood lifting up the mountain.)

कृतायमावं भृशमादधाने कृष्णाङ्गसंस्पर्शविलोकनादौ ।

अयन्त्रिताभिश्चरमाशशंसे वर्षानुवृत्तिर्व्रजसुन्दरोमिः ॥ ७६ ॥

The beautiful cowherdesses, who were contented by seeing and touching His body and praising His merits and so on, with no impediment whatever (due to heavy rush and also under the pretext of seeing the wonder of His lifting up the mountain) — prayed for the continuance of the rains in the same manner for a long time. (For after the ceasing of the rain, they had to go to their houses, having no chance of such enjoyment of seeing Sri Krishna).

धारानिपातैः स्तनतां घनानामक्षप्रमाणैरभिहन्यमानः ।

आकस्मिकीमन्वभवत्स शैलो वज्रव्यथा वासवरोषजाताम् ॥ ७७ ॥

Being very severely struck with the sharp-driving showers as stout as the wheel of a carriage, caused suddenly by Indra's fury, for no fault on its part, the mountain felt the distress similar to that, which it had from Vajrayudha, formerly.

तमेकहस्ताङ्गुलियन्त्रलग्नं धाराहतं धारयतस्त्रिधाङ्गः ।

अमुक्तबाल्यस्य समग्रशक्तेः क्षणार्धवत्सप्त दिनान्वतीयुः ॥ ७८ ॥

As Sri Krishna who was of full strength, was carrying that mountain which was being hit by severe strokes of hard showers, on a single finger, as a young boy alone, seven days passed as half a moment.

स तादृशास्तोयभृतो युगान्ते श्वासानिर्द्धैः शोषयितुं क्षमोऽपि ।

महेन्द्रदर्पास्त्ययमात्रकाङ्क्षी प्रख्यापयामास गिरेः प्रभावम् ॥ ७९ ॥

[It is said that Sri Vishnu dries up all the clouds, which bring the whole world under its waters as the dissolution of the world, by His breath wind alone:— चारामिश्रमात्राभिः पूरयित्वास्तिका भुम् ।...मन्थ-
कारीकृते लोके नष्टे स्थावराजङ्गमे ।...एकाग्रैव भवत्येव त्रैलोक्यमस्तिक द्विज ।
युक्तानिःश्वासजो विष्णोः वायुस्तान् जलान् ततः । नाशयन् चावि मैत्रेव
वर्षाणामपरिश्रमम्” So, why did Sri Krishna who is the same Vishnu, take the trouble of lifting up the mountain to protect Gokula against the rain here? The answer to this question is given in this sloka.]

Though Sri Krishna was able to dry up those clouds by His breath-wind alone, as He does at the dissolution of the world, He wanted to remove only the pride of Indra by allowing the clouds to exhaust all their waters in vain, and to display the greatness of the mountain and make it well renowned in the world thereby; So He lifted up the mountain.

Note, - [It is to say— The vanity of Indra who got angry at the worship of Govardhana, must be removed by making the greatness of the mountain alone well renowned.]

एकल संरक्षति कुष्णमेघे गोलेण वैकेन गवां कुलानि ।

अशेष गोत्रौघभिदा नियुक्तैर्मेषाघृतैर्मौघतमैर्बभूवे ॥ ८० ॥

When a single black cloud (Sri Krishna) stood to protect all the cows through a single mountain,

all the efforts of thousands of clouds employed by Indra, the conqueror of all Mountains, became in vain.

Note: [Here गोत्रोद्धार गोत्रनाश greatness of Indra is clearly implied, गोत्र means mountain, earth, and the family to which one traces his origin. In any case गोत्र must be honoured and lifted up, for by uplifting a single गोत्र (mountain), Sri Krishna saved the whole Gokula. The destroyer of all the गोत्र's (mountains) i.e. Indra, could not stand before the saviour of a single गोत्र and by a single गोत्र (mountain), so it implies that गोत्र in all its senses, must be saved, honoured and uplifted.]

वज्रोपमर्दे वितथे सुरेन्द्रः स्वयंवृतोऽपत्तपया मिया च ।

दुनोति मामिन्द्रपदं दुरन्तं किंपौरुषं केवलमित्यदुःख्यत् ॥ ८१ ॥

When his plan of crushing Gokula became in vain. Indra was put to shame and fear and came to grief also, decrying his position as Indra to be simply worthless and tragic.

निवृत्तरोषे निवृत्तेऽपि शक्रे संदर्शितस्वामिनिदेशसङ्गाः ।

ववर्षुरुग्रां मुहुश्मवृष्टिं वैरोपपन्ना इव वारिवाहाः ॥ ८२ ॥

Though Indra became meek, giving up wrath, the clouds showed that they were still sticking to the original command of their Lord (Indra), by continuing their terrible stone—showers again and again, with hatred, as it were.

Note:- [It is the nature of soldiers in fighting] to continue executing the master's command, until further orders, even after the master becomes calm..

निवार्य दुर्भारिजवान्पयोदाभाथ सता नन्दसुतं प्रपित्सुः ।

करम्भितप्रीतिभयः क्षणार्धं व्यकृतिं भजन्योमतलेऽवतस्थे ॥ ८३ ॥

Being desirous of seeking protection with Sri Krishna, the protector of the virtuous, Indra stopped the clouds of irresistible swiftness and being in a mixed state of joy and fear (joy, as his life was spared, and fear due to his guilty conscience) stood for half a moment being visible in the sky alone.

क्रमेण पृथ्वीमभिगन्तुकामः श्वेताभ्रपर्यायगजाधिरूढः ।

विलोचनव्यञ्जितपद्मसंघट्टर्षात्ययो मूर्त इवावभासे ॥ ८४ ॥

Being desirous of coming to the earth slowly, Indra who had mounted the elephant which resembled a white cloud, shone with his thousand eyes which were bright like lotuses, as the embodiment of Autumn.

पुनः प्रसन्नां पुरुहूतदान्त्या पश्यन् दिवं प्राणमृतामधीशः ।

तमद्रिमव्यादृतदिव्यलीलः संतोलयामास निवेशयिष्यन् ॥ ८५ ॥

When Indra became tamed, the sky also became clear again, Seeing which, Sri Krishna, the Lord of all souls, whose extra—ordinary sport was unimpeded weighed the mountain in His hand to place it down in its former place.

विलक्ष्यत्येव तिरोहितेषु मेघेषु विश्रान्तविकत्थनेषु ।

स्थाने निवेशादचलीचकार छत्वाचलं शौरिरखिन्नाबाहुः ॥ ८६ ॥

When the clouds had all disappeared with no more loud roars, due to shame, Sri Krishna placed the mountain fixing it up firmly in its own place without the least strain to his arm, though He had stood holding it up for such a long time.

उत्थिष्यमाणः परिवर्त्यमानः संस्थाप्यमानोऽपि तथैव भूयः ।

स तस्य संकल्पवशेन मेजे शैलो न क्षीयित्यकथाप्रसङ्गम् ॥ ८७ ॥

Being lifted up (from its very root), turned top-down, and placed again in its former place alone, as before, the mountain did not have any laxity, by the will of Sri Krishna.

व्यपेतशैलव्यवधानदृश्यो विभूषितः स्वेदकणैः स बालः ।

दिशद्भिन्नामोदमभौमभोग्यं दिव्यैरवाकीर्यत पुष्पवर्षैः ॥ ८८ ॥

When He was no more covered by the mountain the young Krishna became clearly visible to the Gods, being adorned with drops of sweat. Then, the Gods showered celestial flowers on Him, which were shedding around their fragrance, unenjoyed by the people on the earth.

निवेश्य कृष्णं शुकटीरथाग्रे नाथोपचारैरुपसेदिवासः ।

सगोधनाः स्वं ब्रजमाव्रजन्तः संगीतलीलामभजन्त गोपाः ॥ ८९ ॥

Having seated Sri Krishna on a raised seat in a chariot-like cart, the cowherds adored Him in the

royal manner standing very close to Him and came to their Gokula with Him along with their treasure of cows also, where they amused with themselves music (consisting of dance and songs, both instrumental and vocal, out of joy.)

कञ्चिन्न स्निहोऽसि वहन् गिरीन्द्रं कञ्चिन्न विम्लायति पाणिपद्मम् ।
इति भुवाणाः सुहृदो मुकुन्दं पर्याकुलाः पस्पृशुरङ्गमङ्गम् ॥ ९० ॥

All His friends stretched their hands on all sides and feeling every part of His body, asked Him (with affection), as;- “(Oh, Sri Krishna!) Are you not tired of having carried that huge mountain? Is not your lotus-like hand wearied thereby?”

अथावतीर्य स्वयमन्तरिक्षादनुज्झितैरावतदानवर्षात् ।
विलक्ष्यचित्तो वसुदेवस्तुं वरगुस्मितं वज्रमृदाससाद ॥ ९१ ॥

Then, Indra, feeling ashamed, descended to the earth by himself from the sky, wherein the pouring of ichor from the elephant Iravatha had not ceased, and approached Sri Krishna who was putting forth a pleasant smile.

पुरोदधानः सुरभिं प्रतीक्ष्यामाञ्जमुषीमात्मश्रुवो नियोगात् ।
अपत्नपागाद्गदमावभाषे बद्धाञ्जलिं बालमुपेन्द्रमिन्द्रः ॥ ९२ ॥

Leading in front the revered Kamadhenu (the celestial cow) which had arrived for the auspicious bath of Sri Krishna with its milk, by the order of Brahma, Indra said to the young Krishna, who was

the same as his brother Upendra, with folded hands and in indistinct voice, out of shame.

नाथ त्वया नर्मविहारभाजा विमोहितो विप्रतिसारितश्च ।

अकिञ्चनस्त्वामहमाश्रितः सन्निष्ठापकारो न बहिष्क्रियार्हः ॥ ९३ ॥

Oh, Lord! taking to jocular amusement, you tempted me to commit this sin, for which you have made me repent also. I am utterly destitute. I am seeking protection with you. I have given up offending you. So I am not fit for abandonment.

कृतापराधेष्वपि सानुकम्पं क्षेमङ्करं क्षेत्रविवेचकानाम् ।

विश्वोपकाराध्वरवद्भदीक्षं वेद्यं परं वेदविदो विदुस्त्वाम् ॥ ९४ ॥

You are compassionate even to the guilty (persons); you do good to those who have power of discrimination between the body and the soul. You have taken a vow to do good to all - (the worlds.) Those who know the Vedas say that you are the Supreme Brahman, fit to be worshipped and meditated on by all.

निगृह्यन्स्ते सृजतश्च वर्षे निमित्तभावे निहितैस्त्वयैव ।

प्रवर्तते निष्प्रतिघो विहारः स्वयं प्रयुक्तैरिव यन्त्रभेदैः ॥ ९५ ॥

To get or stop the rain is your work alone. We are your instruments only, made by you alone, for this work. Like various inanimate machines, we are made to move by you alone. Hence your sport is going on with no, impediment whatever.

अनन्यसाधारणपारमेष्ठ्यादन्यानशेषानतिसंक्षानात् ।

गोपायितुं पास्यति त्रिलोकीं गोपायमानादपि न त्वदन्यः ॥ ९६ ॥

Though you appear as a cowboy, deceiving all others, by showing yourself as small in incarnations, you are in the most extra-ordinarily exalted place named Sri Vaikutha—None other than you is able to protect the three worlds,

ब्रजौकसां नाथ दिवौकसां वा विपत्प्रसङ्गे विहितावतारः ।

एकस्त्वमेव स्वयमीप्सितानां दयासहायो नियमेन दाता ॥ ९७ ॥

At the time of calamity, either to the cowherds or to Gods (like us), you come down and fulfil their desires, with the help of your own compassion only.

स्वरूपतो विग्रहतश्च विश्वं नित्यं त्वयैकेन धृतं यदेतत् ।

तदेकदेशोद्ग्रहनाद्गुप्ताच्च विस्मयं तत्त्वविदो मजन्ति ॥ ९८ ॥

You bear the whole world by your own supreme self (परमात्मस्वरूप) or free will, and by the body also (as said in “इहैकस्थं जगत् कृत्स्नं”) This is known to those who know your omnipresent form and also the form lying on the banyan leaf at the dissolution of the world. So the knowers of your reality do not feel surprised at your bearing this single mountain.

प्रयोजितोऽहं त्वयि भक्तिबन्धाद्गोभिः स्वलोकादुपसेदुषीभिः ।

इच्छामि संरक्षितगोव्रजं त्वां स्थाने गवामिन्द्रतयाभिषेक्तुम् ॥ ९९ ॥

Being compelled by all the cows that have come with devotion, from the 'Goloka' I want to consecrate you as Govinda, which is right; as you have protected the Gokula.

तिरोहितामम्भसि विन्दता गां पूर्वं त्वया पोलिवरेण लब्ध्वा ।
निरुक्तनिष्णातकृताभ्यनुज्ञा व्यक्तं पुनर्यातु शुभा त्वदाख्या ॥१००॥

You had once the name 'Govinda' in the sense, (गां + वित्तवाद्), when as the great Boar, you got the earth, lifting it up from the waters, where it was sunk. It was accepted also by those who were well versed in निरुक्त (Niruktha) (etymological interpretation of words). Let that auspicious name be renowned again, in the sense (गवां विन्दताम् गोविन्दः)

Note: [निरुक्त is one of the 6 angas of Veda which contain glossarial explanation of obscure words, especially those occurring in the Vedas].

उपेन्द्रभूताद्भवतोऽपि भूम्ना मान्यो मनुष्याभिनये मया त्वम् ।
अभ्यर्थनामादरतस्तदेनां प्रतीच्छ विश्वं नर विश्वभृत्यै ॥ १०१ ॥

You, playing the role of a human being, are more worthy of respect to me than as Upendra. (It is to say that greatness alone is the ground for honour and not being god) So, oh, you, the protector of all! Please accept this request of mine joyfully- for the prosperity of the world.

इति ब्रुवाणो मधवान्धृताद्रेः श्रान्तिं जगद्वातुर्वापनेष्यन् ।
व्यातोपयातां त्रिदशप्रजेता दिव्यापगां दर्शयति स्म देवीम् ॥ १०२॥

Saying like this, Indra, the Ruler of the Gods thought of the celestial Ganges, as if he was relieving Sri Krishna of the fatigue due to the lifting up of the mountain (though in fact, He had no such fatigue) and showed Him, the river which came being thus thought of:

Note: [He showed the river, because he was in a great hurry to consecrate Sri Krishna, then only].

अमोघगङ्गापयसा प्रपूर्णमावर्जयन्वारणराजघण्टाम् ।

अशेषसाम्राज्यपदामिषिकृतं गुप्त्यै गवां गोत्रमिदम्यषिञ्चत् ॥ १०३ ॥

Sri Krishna is by Himself consecrated as the paramount Lord of all the worlds. He was now consecrated by Indra, the mountain-cutter, as the protector of all the cows by the waters of the celestial Ganges, filling the waters in the bell adorning his royal elephant, named Iravatha. (i.e. He used the bell as the water-pot).

Note: [Since it is said that Kamadhenu also had come for the purpose, we must take that her milk-bath was followed by the bath in the waters of the Ganges].

तदङ्गसंस्पर्शवशेन धन्यैरास्लाव्यमानाममिषेकृतोयैः ।

अपेतभारामिव भूतधात्रीमुल्लाघितां प्रैक्षत नाकनाथः ॥ १०४ ॥

The consecration waters became blessed by their contact with the body of Sri Krishna. Being drenched in those waters, the earth who protects all the

animals, was thought by Indra, to be cured of her diseases, being relieved of the heavy burden (in the shape of Kamsa and so on).

Note: [The Asuras were very burdensome to the earth, which she could not put up with. So that weight self was a severe disease to her. The falling down of Sri Krishna's consecration waters on her, was as a healthy bath to her.]

कृतमिषेकः कृतिना मघोना गुप्तेन गोविन्द इति स्वनाम्ना ।

कृतप्रसादः प्रजिषाय कृष्णः स्वर्गाधिरोहाय पुनः सुरेन्द्रम् ॥ १०५ ॥

The blessed Indra consecrated Sri Krishna as Govinda, which name being the part of a Vedic hymn is secretly kept by the sages as 'Mantra'. Then being favoured and sent by Sri Krishna, he went to 'Swarga' again.

प्रतिगतवति यूथे पुष्कलावर्तकानां

दिवि श्रुवि च नियस्या दीर्घनिद्रोज्झितानाम् ।

गुणगरिमसमृद्धं गोकुलं वीक्ष्य तुष्यन्

गुरुभिरभिनिषृक्तामाश्लिषं प्रत्यगृह्णात् ॥ १०६ ॥

The band of clouds named 'Pushkalavarthaka' returned (fortunately) without passing away (i.e. they were so exhausted that they would have ceased to exist, if they had continued to rain further. Gokula was abounding in blessings and prosperity both in the sky and on the earth (bright sun-shine in the sky and plenty of milk etc on the earth) Here

Gokula has two meanings :- (i) The rays of the sun. (ii) the herd of cows or the village)

Seeing this, the elders in the village, Gokula, wished for great happiness to Sri Krishna which He received joyfully.

मुकुलितरविधाम्ना देहदीप्त्यैव मुष्णन्

अलदकदनजातं जीवलीकस्यजाड्यम् ।

व्यचरदचलभोगे चारयन्धेनुचक्रं

पिशुनित निजमायां भूषयन्पिण्डमालाम् ॥ १०७ ॥

Taking away the frigidity of the people that had been caused by the cloud-havoc, by the lustre of His body, which made the (lustrous) sun-shine also dim, and by wearing the pea-cock feathers, which were indicative of His Maya; showing that Maya (Prakriti) is under His control], Sri Krishna was wandering in the mountain, grazing the cows.

प्रणिहितमधिरोहन्प्रागिवाद्रिं पृथिव्या-

मवमतपुरुहूतैरचितो गोपवृन्दैः ।

ब्रजपतिरुपसीदन्बालयोग्यान्विहारान्

वनचर परिबर्हो बत्सपालैः सिषेवे ॥ १०८ ॥

Going up to the top of the mountain which He had replaced on the earth as before, and being honoured by the multitudes of cowherds who were regardless of Indra. He was engaged in sports

befitting boyhood, though being the Lord of Gokula being assisted by the hunters also, who were dwelling in the forest.

नाथः सोऽयं शिशुरपि सतां नन्दगोपस्य सनुः।

प्रायः शैलः प्रचिनिधिरसौ पक्षनामस्य पुंसः ।

किं नः साध्यं सुरपतिमुखैः किंपचानैस्तदन्यैः

साकं द्वारैरिति किल जगुस्तत्र संभूय गोपाः ॥ १०२ ॥

“This son of Nandagopa, though a child is the protector of the virtuous people. This mountain is, indeed, like Sri Narayana. What can those such as Indra, who are other than these, (namely the mountain and Sri Krishna) do to us ? (i. e. They can do nothing).”—All the cowherds assembled together were singing there; like this; with their wives.

॥ अथ ॥

